

Shadow Tree Series

Volume 4

THE BOOK OF IMMEDIATE MAGIC

Part 1



Jacobus G. Swart

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Volume 4**

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Hebrew Transliteration

There are transliterations of Hebrew words and phrases throughout this work. In this regard I have employed the following method. The Hebrew vowels are pronounced:

- “a” — like “a” in “father”;
- “e” — like the “e” in “let” or the way the English pronounce the word “Air” without enunciating the “r”;
- “i” — like the “ee” in “seek”;
- “o” — like the “o” in “not” or the longer “au” in “naught”;
or again like the sound of the word “Awe”;
- “u” — like the “oo” in “mood”;
- “ai” — like the letter “y” in “my” or “igh” in “high” or like the sound of the word “eye”; and
- “ei” — like the “ay” in “hay.”

The remaining consonants are as written, except for:

- “ch” which is pronounced like the guttural “ch” in the Scottish “Lo**ch**” or the equivalent in the German “I**ch**,” and
- “tz” which sounds like the “tz” in “Rit**z**” or like the “ts” in “heart**s**.”

In most cases an apostrophe (') indicates a glottal stop which sounds like the “i” in “bit” or the concluding “er” in “father,” otherwise it is a small break to separate sections of a word or create a double syllable. For example, I often hear people speak of *Daat* (Knowledge), sounding one long “ah” between the “D” and the concluding “T.” The correct pronunciation is however *Daat*, the apostrophe indicating that the term comprises actually two syllables, “dah” and “ahT.” In this word a quick glottal stop separates the first syllable from the second. As a vowel it is the same sound made when one struggles to find the right word, and say something like “er.....er.....er.....”

One further rule is that the accent in Hebrew is, more often than not, placed on the last syllable of the word. Of course there are numerous instances which disprove this rule, but it applies almost throughout Hebrew incantations, e.g. those found in Merkavistic literature, etc.

"Blessed and exalted is the Name which is majestic in valour, for He is One, being unified in the balanced unity. He is primordial, without any beginning, and He is the beginning of all that can be scrutinized, stemming from inscrutability... .."

INTRODUCTION

The title "*The Book of Immediate Magic*" may foster certain problematic ideas in the minds of readers regarding the "ultimate validity" of the material shared in this series of texts on Ritual Magic and *Practical Kabbalah*. I believe the issue pertains to the fact that many readers automatically presume that I am writing the volumes comprising the "*Shadow Tree Series*" from a position of being the "utmost authority," and that the magical teachings and techniques shared in these tomes represent the ultimate one, true and only spiritual/magical approach to Life and the Eternal Living Spirit termed "God." Of course, I have heard the same said about the doctrines and ritual techniques of several of the "Hermetic Orders" which arose in the last century.

In my estimation it is therefore important to emphasize that we live in a universe of great diversity, and that this multiplicity also exists in the numerous ways employed by humanity in dealing with life on all levels of three dimensional existence, or even simply in relating the "centre" ("Self") to the circumference (the "All"). There is no single approach suitable to all people at all times, but only some methods suitable to some people some of the time. Whilst you may claim that a certain method works for you, there is no way you can tell beyond any doubt, that your way is absolutely right and all others totally wrong. Besides, in terms of the whole of existence, *all* human viewpoints are limited.

I am very wary of the "we-know-better" syndrome of those who maintain that they have a "hotline" to the Divine One, and hence *their* word is "law." In fact, it is that very claim which puts my nose out of joint with missionaries of all kinds. As a case in point, it is worth noting that I am not a Christian, and that I find it

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objectionable that “evangelical types” cannot get it into their heads, that I will not abide by their method of using a kind of “spiritual terrorism” to preach people into heaven. In fact, I would prefer to go to that “hell” to which they are condemning me and others like myself, rather than sing eternal praises to an insecure deity who would cast me into a fire out of spite, because I did not flatter him enough or offended his sense of propriety.

In this specific regard, I received an email a while back from an individual who queried whether Kabbalists believe “in the magic of tarot cards and such,” which the querant ranked amongst the “evil stuff God mentions in the bible to not engage in.” The individual lectured me “to not engage in the things of the world, but to come with prayer and faith to Him and He shall deliver you.” Plainly, I was simply faced with another of those unpleasant, invasive evangelical types, who like to barge into ones private space like a bull in a china shop, employing as intense condemnatory rhetoric as they can muster, and jumping to unfounded conclusions without the basic facts of the matter.

Resisting my initial impulse to dispatch individuals of this ilk in no uncertain terms to the very conflagration they maintain to be the consequence of “Divine Wrath,” I thought I would attempt a rejoinder in a more civil manner. As can be expected, the “civil response” turned out to be a waste of time. Of course, I have yet to find any reference to “magic of tarot cards” in the Bible or anything of the kind in primary Kabbalistic literature. Furthermore, there is no indication anywhere in our Tradition that Kabbalists “believe” in “tarot cards and such.” I do however know that there are many, including my late mentor, William G. Gray, who have applied the Tarot in terms of the Kabbalistic Tree of Life in order to get a better understanding of the workings of creation, our role within it, as well as the meaning of being. It is perfectly clear that some of these applications have indeed turned out to be most fruitful and meaningful.

Of course, it was not the Tarot *per se*, which was the fundamental issue. It is clear that the individual in question was most keen to express the ultimate authority of a brand of religion promulgating, as noted, no engagement “in the things of the world.” This approach presupposes that all manifestation, i.e. the entirety of physical existence is naturally evil, that all humans are

automatically sinners for being born into this world, and therefore not warranting a decent place in the hereafter. It further assumes that an enormous gulf exists between a “Holy God” out there somewhere and an exceedingly “unholy humanity” down here, and that “He” is the “Master” whilst we are the “Slaves.” Let me make it clear that this is not Kabbalistic teaching. To Kabbalists *everything is part of God*, and *all existence is the manifestation of God*, hence the “Divine One” can be found even in a stone of most insignificant appearance.

So why should we pray as “slaves” to a “master”? Why should we grovel in front of a jealous, dictatorial deity; an insecure one requiring our eternal praises; a spiteful deity who, it is said, will cast us into a fire because we did not flatter him enough? That is not my idea of a “god”! I do not praise God for God’s sake, I praise God for *my* sake! I am the one who stands in awe at the wonders of creation around me, and who feels the need to say “*Baruch ha-Shem!* This is a most wonderful example of your handiwork! Now could You show me how I could emulate something like that in my own life?”

Having noted earlier that I do not embrace the tenets of Christianity, some readers might conjecture that I am a member of a number of esoteric traditions, or so-called “occult schools.” I should make it clear that, whilst I am linked to the Sangreal Sodality, a brotherhood founded in 1980 by myself and William G. Gray in Johannesburg, South Africa, I am not a member of the Golden Dawn, O.T.O., or any other esoteric concern, and neither do I practice much if anything of the techniques taught by these associations.

As said elsewhere, I follow a system which is as comfortable for me as “a pair of old slippers.”¹ I have found the doctrines and practices of *Practical Kabbalah* to be personally most meaningful, and my life has been greatly transformed by this Tradition. It has helped me expand my consciousness to embrace an infinitely larger realm than the one I was able to comprehend when I first started my “Quest for Truth” more than four decades ago. Yet, whilst I am happy, and even willing, to share the teachings of my Tradition with anyone who asks, I would never dream of claiming that these teachings and spiritual practices are superior to, or stronger than, the methods used by other sacred

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tradition or spiritual school. It is all a question of *suitability*, and *intensity* for that matter.

I once encountered a claim that it is necessary to first “tap” into the “astral” before a magical ritual is truly powerful. I do believe that “intention” and “intensity” are important in order to work any spiritual technique effectively, however I am not at all convinced that it would be necessary to “tap” into the “astral” for a ritual to have real power. In fact, it is the “inner realms” within yourself which need “tapping” into, in order to manifest your intentions in a magical way.

I am reminded of my paternal grandmother, a simple woman who was completely oblivious of an “etheric,” “astral,” or other peculiar subtle level of being. She never went on any “courses” to learn about “this system of working being more powerful than that one,” or even to learn that there are separate dimensions of existence in this “multiverse.” For her all aspects of life were part of one manifestation, and actions on any one level would automatically incorporate all others. She passionately believed in her “God,” and acted within that belief so as to work remarkable miracles. I have no doubt that she could accomplish whatever she set out to achieve, doing so on any level of existence, and that she was able to effect this because there was absolutely nothing which could alter her “life stance.”

In the process of “Self Creation” the rule is the “centre” establishes the “circumference,” i.e. you emanate your reality in harmony with your “Will.” In this regard, I have chanced upon an illiterate young man whose life was a misery, yet he was able to change all of that in an instant, because he learned how to focus his mind, body and soul into a single intention in a moment of exuberantly joyous action, which worked the miracle of transformation. He had no clue of the “astral,” “etheric” or “mental” planes of “Theosophists,” “Anthroposophists,” the “Arcane School,” etc. In addressing the different “realms of existence” with my late teacher, William Gray, he most patiently explained that there is no “separateness” anywhere, and even illustrated to me that what seemingly appear to be different dimensions, e.g. the “Seven Heavens,” or however you may wish to interpret the wider ranges of existence, are all but parts of the selfsameness of one great being called “*I am*.” It took a while for

me to realise that all realms *are* interrelated, that the “Whole” exists totally within the smallest particle of manifestation, and that the “Whole” is “breathing” me.

Whatever we do, whether it be considered a physical, mental, emotional, “astral,” “etheric,” or whatever action, will automatically have an impact on the entirety of existence. It is merely a question of intensity. The fact that some of us need to do specifically this or that exercise, in order to bring us into the right condition of “Being,” i.e. one which would facilitate the required intensity affecting a certain cause, or inspire us to “work with power,” again does not mean that all and sundry should follow that methodology as the only one infallible way. It is presumptuous in the extreme to think that because you follow a special procedure which works for you, that your prayer has more power than for example that of the shepherd who prayed “Lord, I am a shepherd, and though I take payment to look after the sheep of others, if you had sheep, I would look after them for free.....because I love you!”

So naturally I am not touting this volume to be a “definitive practical manual comprising powerful rituals,” and I make no superiority claims over any of the esoteric schools teaching “ritual magic.” Having been involved with *Kabbalah* and Ceremonial Magic for over 40 years, and having fallen far too often myself for the hard-sell of would-be “masters” pouring scorn on all and sundry, claiming “one-true-and-only” status for themselves, and promising the world with nothing to back it up, I am naturally extremely sceptical when I see outrageous phrases of aggrandisement regarding methods passed down in “rare manuscripts over thousands of years by legendary masters.” Being well acquainted with the saga of the written word on this planet, I certainly do not buy into that kind of “hype.”

As with all the previous and equally with forthcoming volumes comprising the “Shadow Tree Series,” the current text deals with the topic of *Kabbalah Ma’asit* (“*Practical Kabbalah*”) or the “magical” in our Tradition. In this regard, I noted previously that what “many people call ‘Magic’ is in fact a hand-down of early ‘spiritual survival’ systems, which enabled our forefathers to find souls of their own amongst all kinds of hostile conditions and circumstances.” I also noted that this “is still its major function today.”²

It is true that the idea of “magical control” over one’s life became debased over the centuries, and the forceful exclusivity claims of mainstream religions have played a major role in this matter. It appears the term “miracle” was substituted for the word “magical,” and the former is said to be a manifestation from the “realms of glory,” whilst anything associated with the latter is construed a regurgitation of the “infernal diabolical.” Of course, mainstream religion knew, as I noted in a paraphrase of William Shakespeare elsewhere,³ that “sweet rose by any other name,” is not suddenly going to smell like fish! They also knew that a lot of money could be made from those “miracles,” which turn out to be a thinly veneered super-brand of plain “ritual magic.” As far as I am concerned, there is no real difference between “religious worship” and “ceremonial magic.” It is absolutely clear to me that we create our personal realities in accordance with what we “buy into” mentally, emotionally, physically and spiritually. Thus, in my estimation, both “Religious Worship” (passive “exoteric magic”) and “*Practical Kabbalah*” (active “esoteric magic”) are valid and extremely powerful in the process of our eternal “Self Creation”!

It is for this very reason that I find the ridiculous onslaught of a “faceless faction” against *Practical Kabbalah*, and Jewish Mysticism in general, a little tiresome. As can be expected, the belligerence appears to be getting uglier as Jewish Magic is increasing in popularity, and I am regularly bombarded with statements regarding *Practical Kabbalah* and all Jewish magical activities amounting to “Black Magic.” In this regard, I keep on asking whether we should then consider highly respected individuals like Joseph Karo, Moses Chaim Luzzatto, and all other “astute rabbis” who communicated with “*Maggidim*” (Spirit Mentors); Moses Chaim Zacutto; Israel ben Eleazar Baal Shem Tov and all other *Ba’alei Shem*; highly regarded Rabbis like Moshe Teitelbaum; Yeshayah Steiner, the founder of Kerestirer Chasidim; Eliyahu Guttmacher; David Chaim Azulai; Shalom Sharabi; Chaim Palagi; Yitzhak Kaduri and his teacher Yehuda Fatiyah; and all “astute rabbis” who wrote, and are still to this day writing, more texts on Jewish magic and Hebrew amulets, and offering these as “spiritual benefits” to their congregations.....to be “black magicians”? In fact, does *Practical Kabbalah*, and perforce all Jewish magical traditions, equate with “Black Magic”? Shall we

turn sacred texts like the *Talmud*, in which a variety of magical practices are shared like cake recipes, into works of “Black Magic”?

I have been admonished that *Practical Kabbalah* is pure superstition with no validity whatsoever. Now, if what I believe in and practice is “phoney” and “illogical,” why bother arguing about it? Don’t tell me that it is against the “Will of God.” In fact, I suspect it is the very success of “spiritual remedies,” i.e. those which have successfully impacted and relieved the physical, emotional, mental, and spiritual stress of numerous individuals around the globe, which elicit serious discomfort amongst those who are beginning to feel the loss of power and control over the masses.

One of these fundamentalist religionists admonished me in the name of his particular brand of angry deity, that what I am publishing is forbidden by the Divine One “Himself,” and that I can expect repercussions of the worst kind from “heaven” for my actions. How long has this employment of “spiritual terrorism” to coerce our fellow humankind into obedience and submission been going on, and how long will it still continue? I simply do not trust the dictates of those who inform us on “Divine Will” from very skewed personal agendas. Why would we be expected to continue buying into religions, which would have us place our faith in a deity who determines our fate with the absolute authority of the worst human dictator?

I am certainly most grateful that much of the primary literature of *Kabbalah Ma’asit* (*Practical Kabbalah*) survived the ravages of time, and that the teachings and techniques of this amazing tradition were not be altogether eliminated by an overly eager clergy, or hijacked by the control freaks of mainstream religion. In reference to the difference between “magic” and “miracles” being but a matter of convention, Jacob Neusner wrote “It is that, in any given system, persons know the difference between acts of religion (that is, miracles), and those of superstition (namely magic) by reference to the source and standing of the one who does a deed deemed out of the ordinary. The extraordinary deeds of the true God (or the agents thereof, that is, angels or holy persons) are miracles. The extraordinary deeds of a false god (with the same qualification) are magic. The

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difference, then, is social and systemic, the distinction merely a conventional usage of society.....It connotes the simple judgment that what my side does is a miracle; and by the way, it works; what your side does is magic, whether or not it works. The possibility of communication between systems concerning wonders or unusual events rests upon the distinction at hand.”⁴

It is quite clear that in mainstream thinking it is *in order* for Moses to have worked his “Miracles” (Magic) against the “Magic” (Miracles) of the Egyptian priests. It is equally *in order* for the Patriarch Jacob to have worked the “Miracle” of “Sympathetic Magic” on the livestock of Laban, his father-in-law, but it is *not in order* for you to even *understand* the process involved, least of all *attempt* any such deed. Why? The usual answer is that “Moses, Jacob and all the ‘Wonder-workers’ (at least those we approve of) were ‘insiders’ working ‘miracles’ by Divine direction. You do not fall into this category. You must learn to do the will of God, and we will tell you what is the will of God.” It would appear that the distinction between “miracles” and “magic” is but a question of deciding who are “insiders” and who are “outsiders.” The boundary between the “miracle” and the “magical” disappears the very instant you discover the “Universal Oneness,” and opt out of the self-veiling, exclusivist and separatist stance of “group egos.”

So, could any of us work “magic” in our world or in our lives? We are doing it *all* the time anyway. It is even worked, perhaps unwittingly, by ruthless businessmen and women, unscrupulous politicians, and mercenary salesmen/women who are weaving “slogan spells” of their very own “*abacadabra*.” They magically manipulate the mindset of the masses so as to change “reality” in conformity with, what they perceive and agree, is the “correct ‘will’ *for* the People.” What about the “will *of* the People”? One may well ask!

As a small individual living in the southernmost point of Africa, I could indeed query how I might create a magical reality which would benefit both myself and my world, when it appears that the odds are so overwhelmingly stacked against me. Firstly, by expanding my consciousness to such a degree that I fully recognise the “One I Am”; secondly, by not buying into a *status quo* “reality” which is pandered about as “truth,” even if this reality is “statistically proven”; and thirdly, by choosing the “reality” I

would like to have in my world, and then to *act* on that reality. My late mentor, William G. Gray, used to tell me that if I wanted to change things, I needed to play the game of “*as if*” in the “*Now*.” Here is an example which I have shared many times, because it is an excellent one which shows what can be done. After all, one can talk fairly authoritatively only from personal experience.

As indicated, I live in the southernmost country of Africa where we have witnessed some “miraculous” (magical) changes over the last couple of decades. It is truly a wondrous country to live in, where we share a splendid lifestyle. “Not so” says the average “*laager*” mentality barricaded behind barbed wire, high walls, special security systems, and electronically controlled gates. “The country is rife with violent crime” continues “*mochin katnut*” (small mind), “check the newspapers, watch the news reports, and read the crime statistics. You are living in a fool’s paradise if you think otherwise.” Well, I have lived successfully in my “fool’s paradise” for most of my life. I do not require security gates or high fences, and I have no need for special security systems. “But what about the evidence?” It is not part of my reality, therefore it plays no role in my life! I have no fear of walking through the streets of my country.

“You *think* you are safe, but you are in for a surprise!” Oh..... I have had my surprise! Once I actually experienced, as it were, a “double reality.” At the time I needed to use a public telephone which was in the middle of a small shopping complex. Whilst talking on the phone I witnessed four robbers gunning down a woman in the entrance of her shop. Instantly the entire shopping centre was empty. Everybody disappeared like rats. I was still on the phone when the robbers ran passed me, one of whom was still shooting like crazy in all directions. As the “shooter” passed me, he looked into my eyes and yelled “I am scared man! I am scared!” I looked at him and responded “*You* are scared? *You* are the one with the gun! It’s *your* jackpot!” I have no clue why I used the term “jackpot,” but that is what I said before I turned away and got back to conversing with a very perplexed individual on the other end of the line. It was perfectly clear to me that I did not share the reality of the “shooter,” and whilst our eyes may have met for a brief moment, his “life condition” was his and his alone.....unless I chose to embrace it.

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I know there are many “realities” in this world, some quite violent for those who have accepted or bought into them as their only “truth,” but all “realities” are “self created” within the “wholeness” of the “One.” Since they are all temporal, none of those so-called “realities” should ever be construed the “absolute truth.” So, whatever be the “game” I have chosen to play in this life, “cops and robbers” is not one of them, hence I am living a wonderful “magical life” in a magnificent country.

Working “Immediate Magic” is neither impossible, nor a difficult matter, when we fully understand that consciousness is just one vast ocean, and thoughts are the waves we make in it. As noted elsewhere, all we need to do is “guide the ‘currents of consciousness’ which circulate through the ‘Ocean of Awareness’ we all share, so that everyone benefits because of the modulations we make. In one way it is like a flow of pure energy. Each separate mind that uses it, is processing it in some way which will affect other minds accepting it. We live in a ‘sea’ of each other’s thoughts,”⁵ therefore, wherever you get a collection of specialist minds deliberately working on that consciousness with one accord for some specific reason, you are bound to produce a corresponding result in recipients. Hence the purpose of ritualised practice as a convenience for coordinating consciousness. Simple as that!



I again recommend to those who are studying and practicing the material shared in this tome, to consider commencing any study of Kabbalistic material by sitting in a restful, peaceful manner, and then, with eyes shut for a minute or so, to meditate on these words:

“Open my eyes so that I may perceive the wonders of Your teaching.”

Whisper the phrase repeatedly and allow yourself to “feel” the meaning of the words you are uttering within the depths of your Self. It is again important not to attempt any mental deliberation on the meaning of the actual words, but to simply repeat them a number of times. As stated previously,⁶ it is a good idea to read a

section in its entirety, without trying to perceive any specific meaning, then to pause for a few seconds, and afterwards attempt to understand within yourself the general meaning of what was being said. In this way you will begin to fulfill an important teaching of *Kabbalah*, which tells you to unite two “worlds”—the inner and the outer within your own Being. By allowing yourself to “feel” the meaning of what you are reading, you learn to surrender to the words. You open yourself, again fulfilling one of the requirements of Kabbalistic study, which is to surrender the “me,” the ego, and to remove arrogance and bias. You simply attempt to sense with your being what is being portrayed in the section you are perusing. This act is a serious step on the path of perfecting ones personality, because it stops the expansion of the ego, and increases chances of obtaining “True Knowledge.”



This series of magical texts is inspired by the many fruitful interactions I have had, and still continue to have, with very dear Friends and Companions. They encouraged, insisted, even nagged and, when all else failed, playfully cajoled me into putting pen to paper. The current tome is inspired virtually in its entirety by Simon O'Regan, to whom I dedicate “*The Book of Immediate Magic*,” the fourth volume of the “Shadow Tree Series.” I offer my grateful thanks to him for having coined the title of this tome, and for insisting that I share the minutest detail of every teaching and practice which I have formally and informally acquired from my remote youth at the very beginning of my magical journey to this day, plus everything ancillary thereto which I gleaned along the way. He laid claim to practices which I have felt were too complex to include in these tomes. He embraced them and expanded their use most meaningfully, and thus proving by means of his own person that every aspect of this Magical Tradition deserves to be addressed publically for the benefit of every serious practitioner.

I again offer my most profound appreciation and thanks to Gloria, the joy and love of my life, who has proven to me what survival of the fittest is really all about — unconditional love, laughter and unabated devoted service to my personal well-being, even during those times when life throws you the worst possible curved ball. My deepest gratitude is also due unto William G.

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Gray, who so freely shared his magical insights with me, and it goes without saying that I would not have written this work without the enormous love and support of my wonderful friends and Companions in the “Great Work,” with whom I have had the opportunity to share this great magical tradition over several decades. In this regard, I offer my most profound thanks to my friends and fellow Companions in South Africa, in Johannesburg Norma Cosani, Gidon Fainman, John Jones, Geraldine Talbot, Elizabeth and Warwick Bennet, Francois le Roux, Ian Greenspan, Gerhardus Muller, Ryan Kay, and to Simon O’Regan who encouraged me to write this tome; in Durban Marq and Penny Smith; and in Pretoria Carlien Steyn, Magriet Engelbrecht, Helene Vogel and Gerrit Viljoen.

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In conclusion, I would like to offer my greatest appreciation to Norma Cosani who again edited this text most carefully, corrected a variety of errors, and above all rid this work of ambiguity.

Happy Reading!

Jacobus Swart
Johannesburg
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.He is the start of all boundaries and He is without boundary. He is able to exist by Himself. He is One, for He precedes all created beings and all the primal entities, which were emanated from His power... ..

Chapter 1

Or Oleh — Light Arising

THE SELF & SELF CREATION

A. The Importance of “Oneness”

Finding success and well-being in this world is a matter of expanding your consciousness to embrace a greater whole, and then to relate to that “whole” in a manner which would benefit both yourself and your world. To do this in a meaningful manner, you would have to discard everything that limits well-being. In plain words, to be able to *act* on all the new potentials which you are able to recognise as a result of the boundaries of your consciousness having been shifted significantly, you would have to dispose of or, perhaps better, surrender the restrictive part of your inherited conditioning. In other words, relinquish that portion which hampers and restricts not only your personal growth on all levels, but also hinders the potential service you might render to the well-being of your world.

It is really a question of “Internal Initiation,” or a realisation, as I have noted elsewhere, that only “that which flowers within you is really real.”¹ So many people profess one thing with their mouths, whilst their behaviour bespeaks a very different “truth.” One of the most difficult things for each one of us to realise, is that we create our own realities as individuals. By “reality” I do not mean the one we *believe* in, but rather the one we actually *express* through our *actions*. As we slowly broaden our parameters in our “awakening to Self,” the process of “self-creation” shows us that all life is truly “One”; that there is no separateness whatsoever; that everything and every dimension is intrinsically interrelated; that there is really no separation between what we perceive to be physical and what we think is spiritual; that all are part of the selfsameness of one great consciousness called **אני** (*Ehyeh*—“I am”); and that all possible possibilities exist within us in the “Eternal Now.”

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Whilst we may grasp only a fraction of this potential as we progress along the “Path of Awakening,” every moment requires us to be alert to fresh possibilities in the *Now*. In the “all-possible-possibilities” of the “Eternal Now” we certainly cannot afford to be concerned about the past or the future, i.e. with the “*has been*” (memories) or the “*would be*” (expectations). These factors rob us of our “Now-ness,” and tie us to the wheel of cause and effect where we instantly find ourselves in a rut, totally unable to see the miraculous “all-possible-possibilities.” Of course, we are all vulnerable in some way or another, and this situation will not suddenly change overnight. We might not yet fully recognise or understand how we create our own realities, but all of us are involved in the task of “self-creation,” and all of us can employ the “success methods” we have learned, especially in terms of the vulnerable aspects of our lives, rather than spending a lifetime trying to find anything of significance in mediocre meaningless misery.

So, where should you commence your journey of “Spiritual Awakening”? I believe that since it is *your* journey, it should begin with your “*Self*,” i.e. *you* the “microcosm/centre,” prior to making any attempt to relate with the “macrocosm/circumference.” One of the greatest lessons I learned from my late mentor, William G. Gray, is that “God is to the universe what you are to your body.” In this regard, we were discussing the “As Above, So Below” or “Macrocosm/Microcosm” notion. In the most intimate manner, addressing me as if I was his son, he explained how my body is comprised of millions of living cells, each one a discreet little individual. He spun a tale of how they live inside me; how they mate and reproduce and die; and how, after a number of years, I have virtually an entirely new body. He also mentioned that I am the centralised consciousness, i.e. the “power” which keeps this entire mini-cosmos in tact. He mused about how my consciousness can be focussed now in the toe, then in the ear, anywhere really, or how I can be fully aware of the body as a whole, and how “omniscient” I am in my personal “body-cosmos.”

Perhaps the little cells comprising my anatomy, do not know that I am aware of them. On the other hand, there might be a few that have some notion that I am around, right inside them, and that I am actually the force which keeps all of them together. Some might even be aware that they would perish if I should leave

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this domain. He continued along this track for quite a while, and I began to realise that he was talking about "God," when he finally concluded "You know Jacobus, what you are to your body, God is to the universe!" It was just so beautiful and simple. I proudly retorted "I am a red blood cell in the body of God," and he responded "You might very well be.....if you so wish!"

You see, I had a most serious problem after I was resuscitated following a near-death experience, and was literally dragged back into a body I did not really appreciate. I thought it was like being caged inside an impossibly heavy blob of protoplasm. I did not have any "vision of God" during my near-death experience. There were no images of heaven, hell, angels, demons, or a God for that matter. What was I supposed to "see"? A humanoid deity? A three-dimensional image with a nose, mouth, eyes, ears, etc., clothed in glorious golden or white brocade of the best possible weave? Was I supposed to see an actual place humans call "heaven"? A sort of ethereal, cloudy domain, with streets of gold and pearly gates, and white robes, halos, harps and wings? However, in terms of "Self Creation" and the recognition of an "Inner Realm," so to speak, something of great personal significance did ensue prior to me being returned to this earthly level of three-dimensional existence.

Be that as it may, the instant I was separated from my flesh, I had no eyes, or ears, or nose, or anything pertaining specifically to average human existence on this planet. Instead I was simply *all* eyes, *all* ears, *all* mouths, *all* thought, *all* feeling, actually I was virtually anything you could think of. I was so big that the world was just a molecule. I was so small that the molecules of my body were the size of the world, and I was all of this simultaneously. You might say I was "God." In this regard, I believe Arthur Green is perfectly right in stating "There is only One. All multiplicity of beings and their sense of separateness or distance from one another are either illusion or represent a less than ultimate truth.....Kabbalah teaches that there is a secret unity of all Being, hidden within the multiplicity and diversity of life as we experience it. God and universe are related not primarily as *Creator* and *creature*, which sounds as though they are separate from one another, but as *deep structure* and *surface*. God lies within or behind the facade of all that is. In order to discover

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God—or the real meaning or the essential Oneness of Being—we need to turn inwards, to look more deeply at ourselves and the world around us. Scratch the surface of reality and you will discover God. The path to God is thus more like peeling off the layers of an onion than climbing a ladder to the sky. The ‘journey’ of the seeker to God is only a metaphoric one. We, in fact, discover the Oneness of Being by staying right *here*, paying as close attention as we can to the present in which we live. But if we are to speak of journeys, the mystic offers us a journey inward, an inner opening rather than a vertical ascent.”²

Now, what if *YOU* are really God without you knowing it? What if you have all this time been looking outside yourself for that which you actually *are*? Monoimus, a truly great Gnostic teacher of yesteryear, said “Abandon the search for God and the creation and other matters of a similar sort. Look for him by taking yourself as the starting point. Learn who it is within you who makes everything his own and says, ‘My God, my mind, my thought, my soul, my body.’ Learn the sources of sorrow, joy, love, hate.....If you carefully investigate these matters, you will find him in yourself.”³

I marvel at how it is possible for human creatures to think themselves separate from their Creator. Surely this is entirely due to them having fallen into the conditionality of separateness? We try to find God in a specific place, one which we consider must be holy, yet is it not true that “the place you are standing on *NOW* is holy”? Everything and everywhere is God.....albeit at different levels of “awakeness.” God *is* and God *is One*. There is nothing which is not God. We are God in both pain and pleasure; in both our entry into flesh called “birth,” and in our departure therefrom termed “death.” All of our comings and goings are part of a great “meaningfulness,” i.e. the awakening of consciousness unto itself.

It is the “God within” who determines our lives and our deaths, and it is this manifested “Self God” who listens to our prayers, incantations, adjurations, etc. If this is indeed the case, then you may well wonder why the prayers of some are answered, and others feel that their heartfelt calling on Divine aid is passing away unheeded. In this regard, I recall my late granny telling me that all prayers are answered, but that the problem is that we do not like to think that the Divine One is sometimes saying “No!” Whether this view is right or wrong I cannot say, but I do believe

that *Kavvanah* (a firmly focussed attitude), *Devekut* (Divine Union), *Ratzon* (Will), as well as a host of issues regarding our personal relationship based either on “separateness” or “oneness” with the “Whole,” are major factors in determining the success not only of our prayers, but also of all so-called “magical” practices.

As I have noted elsewhere,⁴ our relationship with God should always be based on a continuous flow of energy, generated and projected by Divinity to us, which we in turn have to focus and return to Divinity for renewal and re-projection back to us, and so on *ad infinitum*. I have always believed that we are in a reciprocal relationship with God, each benefiting the other. I have equally always believed in the Divinity with no name — Eternal Nil, and in the manifestation of Divinity, i.e. the “One” we call “God.” I have come to realise that whilst there is, as it were, an absolute neutrality to “Eternal Nil,” the matter is somewhat different with “God Manifested.” It should be understood that “His/Her/Its” control over the world is, as it were, monitored by inherent responses to “the nuances of intention underlying our meditations, prayers, ceremonies, studies and actions.”⁵

We are all “Intentions of God” incarnate, each of us an individual agent. That is why I do not really like to refer to the Deity as “He” or “She,” preferring the neutral inclusive “It” instead. If we are not perfect, then neither is “It.” Whatever we are, “It” is to the extent of our natures, but we are not, and never will be *ALL* of “It,” so we can only speak for our own share. What we have to rely on is the “*intention of God*” to perfect “Itself.” The Will. The promise if you like. A matter for our faith, which is a reflection in us of this “Intention.” In my estimation this is where the real “power” lies, and why proper prayer or a ritual activity with appropriately focussed intention, etc., is a kind of “magic” which one works upon both the Divine One and oneself. In this manner one sort of “reaches into God” and, by means of this refocusing of Divine Energy along proper lines, works what has been fittingly termed the task of “restoration.”

It is therefore important to understand that, as I mentioned on another occasion, God hears us “*through ourselves*, and to the extent that we are in contact with ‘God.’ On this planet *WE* are the ears, eyes and agents whereby He (She or It) knows man.”⁶ Hence I believe that the success of any prayer, or “magical activity” for

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that matter, is dependent on “Oneness.” In other words, we should not only be conscious *OF* the Eternal Living Spirit, but should also be conscious *IN* and *AS* the Divine One ourselves. As mentioned before, “the factor that really works everything is the *depth* of response as an *intensity*.”⁷ In this regard, there is a great need within this world to realise that, since God is the manifestation of Eternal Nil, and we are the manifestation of God and also, if indirectly, of Eternal Nil, we need to strike up a more personal relationship with the Divine One. Then, through our spiritual sensitivities, to once more probe deeply into the interpersonal nature of the man/God relationship.

This personal intimacy in the balancing of the “Infinity” of the Divine Being against the “finitude” of “His/Her/Its” manifestation, is vital for both exoteric religionists and esotericists. The Tradition I am upholding speaks of the intimate consciousness of the Divine One, the “Inner Workings” of “His/Her/Its” personality, and as beings possessed of consciousness and personality ourselves, we have a great need to grasp the “Divine One” in terms which are most familiar and distinctive to us. Hence I noted previously that “it is our personal consciousness that gives us our intimate identity, and so if we know God in a more personally direct manner, we would have a more intimate knowledge of Him.”⁸

To know God, a tradition, or anything for that matter, is to have ownership of that which you acknowledge. In such a condition of embracing endorsement, that which you recognise in this profound manner also comes to “know” you, so to speak. To know God means to have a regenerating relationship with “He/She/It,” because knowledge of the Divine One brings regeneration, not only of the “knower” but also of that which is “known.” In fact, the act of knowing is more of a communion than a communication. It is like the relationship between a “Lover” and a “Beloved” when they are in conjugal bliss, and a poised power arises from such a union.

Getting back to basics, *Kabbalah* maintains the essence of the Eternal One to be beyond space, time and events, hence in this, as it were, “ultimate condition of truth” even the slightest contemplation of any specific deed would be out of the question, since all events always occur where time and space meet in the “Eternal Now.” Considering this matter, Kabbalists arrived at the

conclusion that “Divine Will” must function quite differently from our limited “human will,” and that, in absolute essence, the Divine One does not determine specifics or detailed events. Besides, it is understood that nothing which is finite would be able to exist, not even for a fraction of a second, if the absolute magnitude of the infinite omnipotence of the Eternal Living Spirit were brought into action in the process of material manifestation.

So Kabbalists reasoned that there must be a sort of scaling down of the infinite power of the Eternal One in manifestation, and likewise they thought there must be some kind of distinction between *Ain Sof*, the “Infinite No-Thing” or “Unborn One,” and “God in manifestation.” They came to realise that there are, as it were, two Divine Wills—the simple, infinite Divine Will of *Ain Sof* called the “Will of Wills,” and the limited, finite “Will” through which the Divine One becomes manifest as all possible possibilities in the “Now.”

All manifestation ultimately derives from the “Infinite Source” eternally emanating what has been termed “pure Light,” “unconditioned Divine Power,” “Undifferentiated Abundance” or “Infinite Goodness,” without any preconditions or restraint, and Kabbalists maintain that, whereas in our manifested condition there is a difference between our human will, our actions based on that will, and the final result, such is not the case with *Ain Sof* in whom “Will,” action and manifestation are united in **אניני** (*Ehyeh*), the one great “I Am.” In other words, *all reality* is God, and there is nothing in *reality* which is not God or in any way separate from the Divine One.

However, Kabbalists realise that the process of creation, from its commencement in the omnipotence of the “Unmanifest One” to the differentiated levels of material manifestation, requires a downscaling of Divine Power. This process is somewhat akin to filtering the blaze of blistering sunlight, through a series of veils until we can bear it with comfort. Of course, the sun will not have been affected by this action in the least and will still radiate in all its lustrous glory, notwithstanding our protective screens. Viewed from spiritual perspectives, Kabbalists did not find this notion to be at odds with the tenets of normative religion. After all, while they read in the Bible about the Divine One, that cloud and gloom

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surround Him (*Psalms* 87:2), they also read that “Even darkness is not dark to You. Night shines like Day—light and darkness are the same” (*Psalms* 139:12). It is perfectly clear that God, the “Infinite Centre,” not only inhabits creation (the circumference), but *is* at the same time creation as well, since there is nothing empty of Him. There simply is no separateness anywhere, and, as said earlier, what seemingly appear to be different dimensions, are but parts of the selfsameness of one great being called “*I am*.” All realms are interrelated, and the whole exists totally within the smallest particle of manifestation. The air is breathing me.

You may well wonder where or when evil enters the fray? Have I not just said that *all reality* is God? Yes, all reality is indeed God, but from the perspective of this Kabbalistic model, evil is *not* reality. In fact, evil is an illusion, a sort of imaginary phantom resulting from humans being deluded into believing that they are separate entities. By buying into that delusion they “cut the limbs”—they sever themselves from the Infinite Oneness of the Divine Presence. Why should they do that? Because of the “veiling of Divinity.” Kabbalists maintain the very process of scaling down Divine Power, so necessary for our continued existence physically, actually traps us into believing that we are separate from God. We begin to believe that the Divine One is out there somewhere and we are here, and never the twain shall meet. It is an illusion, since we are indeed *One* in the absolute sense of the word.

We are reminded that “the reality in which we live, as long as we surrender to the limits of time and space, leads us to our erroneous belief in the separation between ourselves and the source of life. The belief in separateness often leads us to the loss of hope and feelings of isolation, which can manifest as alienation and despair. Almost all of the difficulties experienced in the spiritual quest are related to the sense of feeling isolated, different from other people, disconnected from the source of life.”⁹ Aldous Huxley was perfectly right in stating “Good is that which makes for unity; Evil is that which makes for separateness.”¹⁰ In this regard, *Kabbalah* maintains evil results from the “veils of manifestation,” as it were, the “garments.” Tricked by their many skins, their many protective layers, humans forget the infinity of their real Selves and their union with the Infinite One. They forget they are not “things,” and start to seek for truth and

meaningfulness externally in creeds and conducts, which overwhelm them with a compulsion to conquer creation in hopes of finding fulfilment in the materiality of time, space and events—whether perceived from physical or spiritual perspectives. The more they act on their sense of separateness, the more intense the feeling of lack becomes, and the more they need to satisfy it whatever the cost, but all actions of this nature will only increase their loneliness and emptiness.

Jay Michaelson, who should be reckoned amongst the most insightful of the younger generation of *Kabbalah* scholars, said “the most common form of evil amongst humans is to assume that we are separate from God. The natural consequence of this belief is that good and bad are best evaluated according to how they benefit or harm the self. Thus, enriching the ego, making ourselves feel good (materially, usually, but also spiritually)—all these quintessentially human endeavors stem from the illusion of separation. The *yetzer hara*, conventionally known as the evil inclination, might be better thought of as the selfish inclination or the separating inclination. It is that which grounds all experience in the separate self, and does its best to enlarge, enrich, and empower that self above others.”¹¹

It is worth keeping in mind that *you* are creating the reality which you are experiencing, have experienced, and will experience. If you understand this, you will realise that you are indeed the master of your own life and everything that you are encountering. Everything is exactly as you *intend* it to be, and it should be noted that here the terms “intend” and “expect” actually equate, since your intentions often align with your expectations. I can assure you this is not a fanciful idea at all, since I have been living by this rule, and I am keenly aware that I am constantly and consciously creating all my personal circumstances. In this regard, *Consciously Creating Circumstances* is a most important topic, especially for readers who are wondering how to use their energies and abilities to create an environment in which they could function and live in the most comfortable manner. *Do not tell me that this is “Low Magic!”* I certainly will not buy into the kind of reality which claims that it is good to expand your consciousness to embrace the higher, but to shun any so-called “magical action” which can be used to improve your physical well-being.

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Years ago, when I said to William Gray that one is obviously not allowed to use any psychic or magical ability for personal ends, he placed a ruler on a table and told me to raise the object from the table holding the end nearest to me without moving the other end. When I replied that it would be impossible to do this, he responded that the one end is the physical while the other is the spiritual, and that the two are part of one phenomenon called “manifestation”; that spirit is not separate from matter, nor matter from spirit; that spirit is only subtle matter whilst the physical is materialised spirit; and finally, that all manifestation, whether called physical or spiritual, is part of the selfsameness of the Eternal Living Spirit, the great “*I am.*” *Life is One and We are One!*

I think it high time that we stop thinking of life and all its manifestations as separate units of this, that and the other, or even of good and bad. We need to realise the oneness of all. In the recognition of the *ONE* we are all part of the “Tree of Life,” and, as noted, all cells within the “Body of God,” whilst in separateness we fall and express the “Tree of Knowledge Good and Evil.” With this fall we forget that “Divine Law” governs all life as the One Life of Spirit. As mentioned elsewhere, “This is why it is so important for Kabbalists to *live* the laws of life,” the most fundamental aspect of which is *Love*, and further that the Love of God “means a conscious relationship with all levels of life, whether they be in the dimension of Spirit, Soul, Mind or Body.”¹²

I also noted that “all Life is One, and the same laws apply everywhere as One Existence,”¹³ as it were, within the “Body of God.” In this regard, the most central principle is “*Love.*” Eliphas Levi, the great French Magus, said “To love is to live, to love is to know, to love is to be able, to love is to pray, to love is to be the Man-God,”¹⁴ and about the “Man-God” he offered the following definition: “What is the Man-God? He who realizes, in the most human life, the most divine ideal.”¹⁵

It is a pity we have greatly devalued the word “love,” plus the fact that our word “love” is so inadequate to describe or contain all the variations of meaning it should convey, and there are indeed many connotations to “Love.” I suppose it would be possible to qualify it by adding numbers after the word, such as “love 1,” “love 2,” etc., in order to express intensity or degree, but we do need some system of qualifying the word for the sake of conveying

what we are experiencing in our souls when we use it. I mean, to say “making love” when all we mean is having sex with someone for the sake of releasing biological tension, is totally wrong. You might as well describe plain masturbation as “making self-love,” which I suppose it could be to some trivial degree though scarcely a great one, however necessary. Love is such a *vital* thing, yet it can be deadly in the sense of losing oneself utterly to it.

In this regard, there is also the “pain of love” on all planes of existence, and most people know that “love hurts.” That is why the ancients showed the bow of *Eros* to be fitted with the unlikely bowstring of bees. Love sang a soothing song like the humming of bees, yet it could sting painfully afterwards. “Pain” and “Pleasure” are the Pillars of the Temple. “Peace” is the Middle Way between them.

Now, “God is Love” used to be a favourite expression when so very few really understood what was meant by that phrase, except perhaps instinctively. Literally it is quite true, though we have used the word “love” so casually, it has lost value. How shall we revalue it again? Interestingly, by rearrangement of the word we get *EVOL*(ve) out of it, and I firmly believe that our evolution godwards comes from our ability to really *love*. Kahlil Gibran stated that “The Power to love is God’s greatest gift to man, for it never will be taken from the blessed who loves.”¹⁶

The expression “*God is Love*” could be rearranged to read “*Love is God*,” and if we consider this carefully we will find that in love there is no “separateness,” that love brings us back to that union where “what was sundered and undone shall be whole—the two made one.”¹⁷ In my estimation David Cooper summed this matter up succinctly when he stated “The belief in separateness often leads us to the loss of hope and feelings of isolation, which can manifest as alienation and despair. Almost all of the difficulties experienced in the spiritual quest are related to the sense of feeling isolated, different from other people, disconnected from the source of life.

Jewish mysticism approaches the issue of feeling alone in the cosmos by questioning our essential assumptions regarding creation. Once we realise and experience an intimate relationship with God, which is continuous and fills each moment, we can never again feel alone. The mystical perspective suggests that this

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relationship is indispensable for both sides, for Creator and creation unfold simultaneously. For example, a parent is defined by his or her child. Without a child, one is not a parent, and vice versa. There can be no giver without a receiver, and one cannot receive without something being given. Nothing is separate, except for the ‘sense’ of separateness, a feeling which is readily disproven. Indeed, if we were separated from the source of life at any moment, we could not exist.”¹⁸

I suppose one should ask what genuine love really is? Again I am reminded of something Kahlil Gibran said, which is that “limited love asks for possession of the beloved, but the unlimited asks only for itself.”¹⁹ To use an old saw, love should be truly unconditional. To love “good qualities” in anyone is easy and natural, but to love their faults, failures and the worst side of them is “arch-natural,” and that is what “redeems” humanity. That is the meaning of “loving ones enemy,” and why it was so important. It means that we should accept the fact that humans have many aspects manifesting within their egoic selves as they become more and more conditioned in their “self-banishment,” their separation from the “Divine One,” and that some of these aspects manifest as “anti-life” or “evil,” but to also realise that this is changeable with time and evolution, and that the best way to cope with it would be to survive it with genuine love as distinct from sentimental love. A hard doctrine, a difficult doctrine, and an uncompromising one, but one to try and realise eventually.

Here the fundamental and vital factor is again the recognition that nothing is separate from the “Divine One,” and in our recognition of the “One,” we need to keep in mind what the famous Carmelite monk, Brother Lawrence once said: “Let all our employment be to *know* God; the more one *knows* him the more one desires to know him. And as *knowledge* is commonly the measure of *love*, the deeper and more extensive our knowledge shall be, the greater will be our *love* and if our *love* of God were great we would love him equally in pains and pleasures. Let us seek him often in faith, he is within us seek him not elsewhere.”²⁰

B. Centre & Circumference

The effective employment of the ritual techniques of *Practical Kabbalah*, or Ceremonial Magic for that matter, is never separate

from the “magical effectiveness” of the practitioner, i.e. an individual who includes within him or herself highly developed personal qualities, such as *Kavvanah* (Focussed Intention); a profound ability to, as it were, surrender deeply within; centredness; equanimity; alignment of will; and many other faculties of individuality which combine in an effective manner within the “inner being” of the successful practitioner of these “arts.”

One thing I learned regarding *Practical Kabbalah* is that “magic” is not efficaciously worked “outwardly,” but rather “inwardly.” After all, the “outer” is really but the outward expression of the “inner.” “Inner”.....“Outer”.....are again but expressions of a great “Oneness.” In this regard, it should be noted that as “separateness” is really an illusion, and since all things are intrinsically related to one another, there are “expressions of synchronicity” in the “everywhere,” so to speak, literally patterns of relatedness between everything, even between the grossest aspects of “materialised spirit” and the most refined “subtle matter” of the greatly “Exteriorised One.” One might view these to be “channels of possibility” existing in the “Now,” and it is in the “Wholly Present” where the “All-Possible-Possibilities” can be arranged into “miracles.”

Hence it should be clearly understood that all *Segulot* (magical treasures), *Terufot* (magical remedies), *Refuot* (spiritual healing practices), *Kameot* (amulets), *Tefilot* (prayers), magical incantations, Divine Names, etc., whether written on paper or expressed verbally, are only constructs of consciousness carefully conceived so as to direct the flow of life-force, or “Divine Energy,” into specific patterns within the all-embracing, as it were, “power-grid” of the “Collective Consciousness” of that “Universal One” in whom we find our true being. Whether these “constructs” will be effective or not, depends entirely on the mindset of the one employing them, i.e. how well “aligned” he or she is, and this is not dependent on what you profess with your mouth, but on how successfully you have “exorcised” debilitating doubts from your heart, and also, how equally well aligned you are with the “Infinite Light” of the “One Eternal Living Spirit,” the “Centre of Centres.”

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Now, I personally like to approach myself (centre), the whole of manifestation (circumference), and my role within the latter in terms of “energy” and “frequency,” i.e. the relation of “Light” *to* itself, *within* itself, and *from* itself. I also like to view this from macrocosmic/microcosmic perspectives, i.e. in terms of the “As Above, So Below” dictum. As my own journey on this planet pertains to “lesser self awakening to greater Self,” I postulate the same to apply to the “Infinite One.” In this regard, I noted elsewhere that “‘in the beginning’ there was only *Ain Sof*, the Infinite No-thing as the Eternal Living Spirit. Being without past or future, without memory or expectations, *Ain Sof* could not ‘know,’ thus a process was initiated within *Its* ‘beingness’ which would lead to an awakening of *Itself* to *Itself*.”²¹ From a centre/circumference perspective, this could be understood to be, as it were, an inward/outward endeavour, which is what the Kabbalistic concept of *Tzimtzum*, the primordial contraction (*Histalkut*) and expansion (*Hitpashtut*) within the infinite nothingness of *Ain Sof*, is all about, which I noted elsewhere “led to the creation of a primordial space, as well as an eternal ebb and flow within this space,”²² and within which is held the full potential of the “primordial becoming”—“Light”!

In addressing the topic of the “primordial origination” of material existence from Kabbalistic perspectives, you are somewhat handicapped by time/space/event references. To fully comprehend the subject at hand, you have to, as it were, surrender all aspects of yourself to the “*is-ness*” of the “abstract,” i.e. sort of sense and “feel it out” without too much three-dimensional envisioning. You have to attempt reasoning in terms of abstract principles without seeking something to hold on to in support, i.e. clinging to the unreal within the ephemeral circumference of material existence. In fact, one has to, as it were, surrender oneself to the “drift” or gist of the matter, rather than focussing hard on comprehending the, as it were, “cosmic unfoldment” as a series of steps.

In discussing 𐤌𐤓 (*Or*), the “Light” of the “Infinite One,” by means of which all manifestation is constantly being created out of nothing, and eternally reaffirmed in the “Eternal Now,”

Kabbalists perceived the “Divine Light” to be expressing itself in a diversity of modalities, as it were, a variety of “frequencies,” each of which fulfils a specific function in creation. Everything commences with אור אין סוף (*Or Ain Sof*—“Light of the Infinite No-Thing”), regarding which I wrote previously that “*Ain Sof* is the *Infinity* of the *Absence of Things*—both the *Centre* and the *Circumference*.....The *Centre/Circumference* is part of the *selfsameness* of *That* which is *absent* yet always immanent.....*It is One*, eternally the same unborn non-being without bounds. Because *It is not*, it can be anything. Absolute potential, without volition, except in *Its* relation to *Itself* within *Itself*. Now, vibrant with the potency of *Nothing*, *It* emanates *Infinite Power*—Now!the Eternal No-Thing has a relationship with *Itself* within *Itself*—a relationship, as it were, between *Ain* and *Sof*. Let us imagine that when we contemplate *Nothing* (*Ain*) we are thinking ‘*Infinately Small*,’ but the very term ‘*Infinite*’ (*Sof*) implies ‘*Infinately Big*’.....To relate is to use energy. In this case a force which would manifest itself and be called ‘*Light*’ (*Or*). In *Ain Sof* this *Light* is understood to be *unmanifest potential* within the *Infinite Nothing*. When this *Light* or *Energy* is manifested, we talk of ‘*God manifest*,’ and *everything* becomes the manifestation of *Nothing*.”²³ Chaim Vital, the famed Lurianic Kabbalist, wrote that “Through the contraction and diminution of the light, it was possible for a receptacle to come into being and become apparent.”²⁴ In this regard, I referred to the Kabbalistic doctrine that “a ray of the light of *Ain Sof* entered the primordial space, moving towards the mysterious infinite, non-existent centre, where a *Sefirah* (sphere) was created—a space within a space. The ray continued to move towards the centre of that space, creating another sphere—a space within a space within a space. It continued creating sphere within sphere.....within sphere.....within sphere, literally falling inwards due to the inherent forces of contraction or super-gravity. Each *Sefirah* formed in this way was filled with primordial divine energy.”²⁵

Whilst this primordial condition of pre-existence is pure potential within the *Is-ness* of primordial “beingness-truth,” we

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might conceive that all of this pertains to the principles of energy and containment, perhaps similar to an atom in which there is the very small, virtually still, proton/neutron centre contained within a circumference of fast-moving electrons, all of the latter held within spheres of containment of energy called “valency bands.” Whilst the Kabbalistic doctrine of primordial energy and containment is understood more from abstract potential, rather than physical actual terms, it is perfectly possible to conceive that even in the potential beingness beyond time/space/events, the yearn for Self realisation, so to speak, could result in a most intense primordial condition of density within the “Inner Nothing” which could express itself in the most shattering manner. Hence I noted that Lurianic tradition taught “that a stage was finally reached where the primordial *Sefirot* (spheres within spheres) could no longer contain the divine light or force. An explosion, depicted as a shattering of the divine vessels or spheres, ensued outwards from that gravitational centre.”²⁶ This refers to the doctrine of *Shevirat ha-Kelim* (the shattering of the vessels), regarding which we are told “when the light becomes too strong, the receptacle disintegrates due to its limited capacity to contain the powerful light.”²⁷

It is when the **אין סוף** (*Or Ain Sof*) explodes itself into existence, and, as it were, continuously unfurls all of time, space and events in the *Now*, that it reveals various modalities or a range of “frequencies.” However, the primordial cosmic *shevirat ha-kelim* (shattering of the primordial vessels) resulted in a state of absolute chaos, in which the “primordial Divine Light” became concealed, trapped as it were throughout manifestation. In *Kabbalah* this is **אור גנוז** (*Or Gamuz*), the “Hidden Light”²⁸ which, as **ניצוצות** (*Nitzotzot*—“Sparks” of Divine Light), adheres to the shattered materiality, and which we can release by performing good deeds and finding beauty everywhere. However, we are informed that it was a second ray of light out of the being of *Ain Sof*, which entered the new universe of space/time/events, regulated chaos, established the workings of cosmos, and focussed the hidden elements into forms.

Contrary to what you might have expected, this does not conclude the primordial stage of the very sophisticated Kabbalistic saga of “Emanation.” There is yet another factor to consider before we get to the actual manifestation of all existence, and to which I made brief reference to in *“The Book of Self Creation,”*²⁹ I am referring to the *צחצחות* (*Tzachtzachot*—“splendours”), three so-called “hidden roots” of manifestation, which we are told “described three kinds of supreme, pure sources of light existing within the *ein sof*, which were the source of the emanation of the *sefirot*.”³⁰ Interestingly enough, this is a Kabbalistic doctrine which Christian students of *Kabbalah* later claimed to be extolling the Christian concept of the “Trinity,” quite despite the fact that in none of the extensive discussions of this topic in primary Kabbalistic literature are there any references made to the Christian triune divine personages, i.e. “father, son and holy spirit.”³¹ However, we will get to the Christian claim shortly. Let us first have a look at what the teaching of the “*Tzachtzachot*” is all about, and whence the idea hailed.

Current available evidence would have it that the source of the concept is the mystical speculations of the “*Chasidei Azkenaz*,” the 13th century German Pietists (David ben Yehudah he-Chasid; etc.), regarding the emanation of the ten *Sefirot* out of *Ain Sof* (Eternal No-Thing).³² These mystics of early *Kabbalah* were particularly perplexed by the fact that whilst there were ten *Sefirot*, there were traditionally the so-called “thirteen attributes” of God, and they wondered whether any connection existed between the *Sefirot*, and these “attributes.”³³ In a “*responsa*” attributed to the famous rabbi Hai Gaon, there are references to “three forces” which are understood to be the foundation of the “ten,” hence they thought the “thirteen attributes” should be divided into “ten” and “three,” which respectively pertain to the ten *Sefirot* and three “primordial forces.”³⁴

However, there were at the time quite diverse opinions regarding this matter, especially since some thought the “thirteen attributes” were considered to be contained in *Keter*, the first *Sefirah*.³⁵ This idea was certainly not generally accepted, since

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others assigned the “thirteen attributes” to the sixth *Sefirah* (*Tiferet*).³⁶ It was also speculated that the primordial “three forces” were emanations which were “split off” from *Malchut*, the tenth *Sefirah*, or perhaps effects “in the manner of *Chesed*, *Din* and *Rachamim*.”³⁷ It is worth keeping in mind that right from the start the terms “*Sefirot*” and “*Middot*” (attributes) were used interchangeably as synonyms.

As far as Kabbalists are concerned, *Ain Sof* is hidden and has therefore no active participation in the emanation process.³⁸ It is for this reason that the early Kabbalists maintained there were intermediary stages between the unmanifest and the manifest, and some further postulated such stages existed between the “Eternal No-Thing” (*Ein Sof*) and the ten *Sefirot*. Thus it was conceived that there were, as it were, two sets of *Sefirot*, with the higher *Sefirot* of *Illat ha-Illot* (“Cause of Causes”) belonging to the “first cause.”³⁹ The higher *Sefirot* were considered entirely distinct from the standard, “manifested” *Sefirot*, so to speak, and the *Sefirot* of *Illat ha-Illot* were termed *tzichtzuchim*.⁴⁰

Now, whilst David ben Yehudah he-Chasid and the German Pietists espoused the doctrine of the ten “higher *Sefirot*,” which they considered to be the “roots” of the ten regular *Sefirot*, others, specifically those from the *Iyyun* circle, perceived the intermediary stage between the “Infinite Nothing” and the *Sefirot* to be “three roots concealed in the depths of ‘*Eyin Sof*,’”⁴¹ which they termed *Tzachtzachot*, and which were understood to be three unattainably hidden lights. These were respectively called:

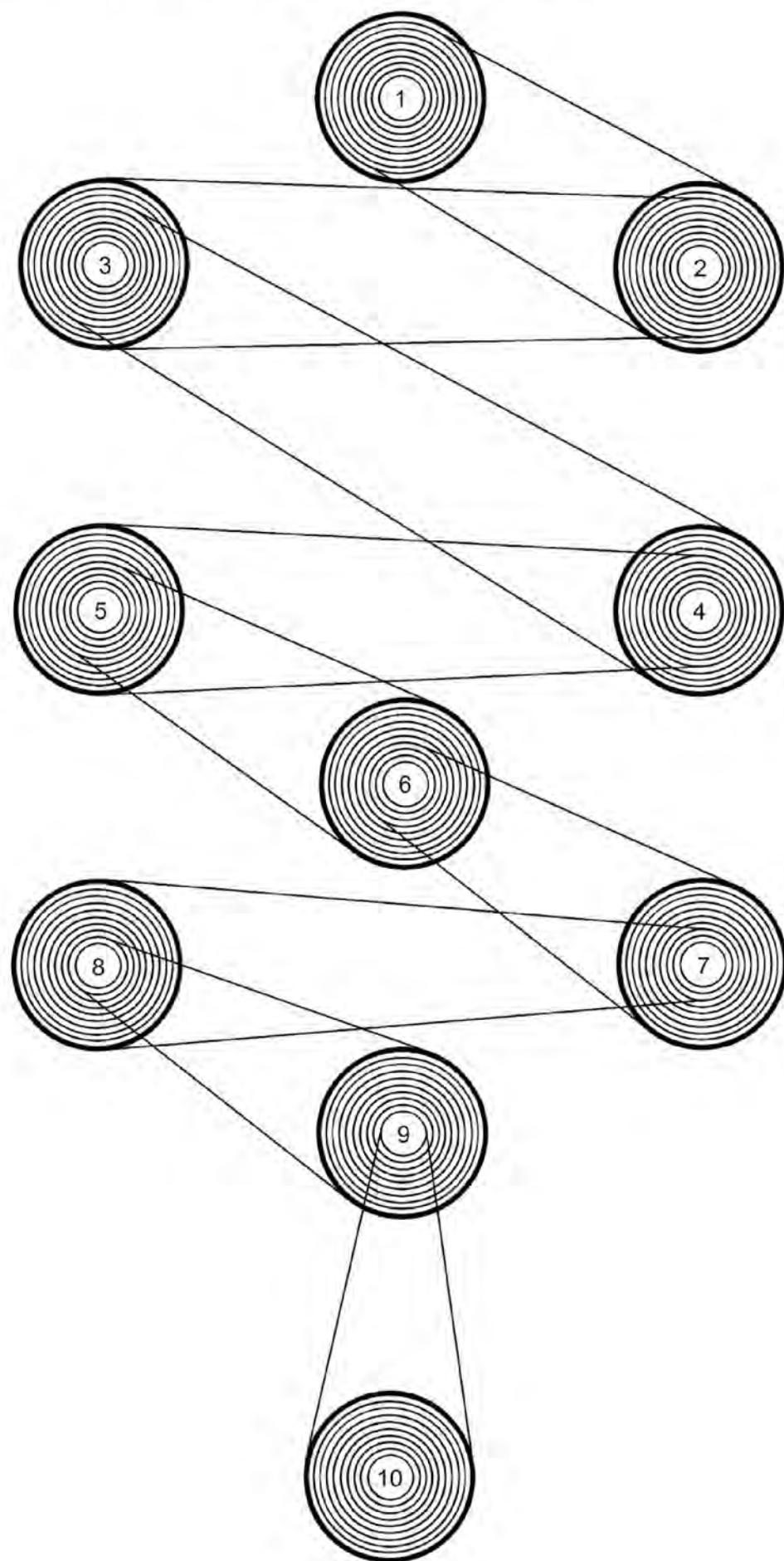
1. *Or P’nimi Kadmon* (“internal primordial light”);
2. *Or Tzach* (“ultra-transparent light”); and
3. *Or Metzuchtzach* (“clear light”).

To really understand the foundation of the doctrine of the “hidden splendours,” one has to focus on the teachings regarding the relationship between *Ain Sof* and *Keter*. Some of the early Kabbalists taught that *Ain Sof* and *Keter* are the same, whilst others felt that they are not identical at all, and some even taught that *Keter* was not the first emanation. There was great uncertainty

regarding this issue amongst the early Kabbalists.⁴² Moses de Leon for example alluded in one of his writings to the earlier mentioned “Cause of Causes” (*illat ha-illot* or *sibbat ha-sibbot*), saying it is a reference to *Keter*, whilst in another he tells us “the Cause of all Causes is the cause of Nothingness (*Ein*),” and he appears to be quite uncertain as to whether there should be a distinction between *Ain Sof* and *Keter*.⁴³

These concepts influenced many generations of Kabbalists, even though by the fourteenth century, when the thinking of many was more directly focussed on the ten *Sefirot* and their significance in the world and in our lives, the earlier “ten and thirteen” ideas almost disappeared into obscurity.⁴⁴ It took a couple of hundred years before the debate on the earlier mentioned “ten and thirteen” resurfaced in the writings of Moses Cordovero, who offered explanations in accordance with the views held by the mystics living in sixteenth century Safed, the “home” of Lurianic *Kabbalah*.⁴⁵ We are told that he “contended the thirteen truly are God’s moral attributes embodied in the first *Sefirah*, and it is man’s responsibility to emulate them.”⁴⁶

Cordovero expounded the sefirotic tree and the Kabbalistic doctrine of emanation in many wonderful ways. The process of emanation is generally understood to be one of “unfoldment from within.” Everything comprises everything, so to speak, i.e. *Keter* (Crown) encompasses all the other *Sefirot*, and *Chochmah* (Wisdom), the *Sefirah* which succeeds *Keter*, is said to actually derive from *Chochmah* in *Keter*. In turn, each of the ten *Sefirot* also comprises the entire array, a complete universe as it were, and each succeeding *Sefirah* derives from its equivalent in the preceding *Sefirah*, e.g. *Binah* is emanated from “*Binah* in *Chochmah*”; *Chesed* from “*Chesed* in *Binah*”; etc.,⁴⁷ as indicated symbolically in the following image. In this instance the second sphere is, as it were, unfolded or projected from its position within the first; *Binah*, the third *sefirah*, from its position in the second sphere; and so forth:

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Cordovero further maintained each *Sefirah* to be comprised of an infinite number of *bechinot* (inner “characteristics” or “aspects”). Whilst most of these aspects are unknowable, there are some which can be perceived, and six in particular were considered most important in the process of unfolding each *Sefirah* from its predecessor.⁴⁸ Through these inner aspects all the *Sefirot* are causally related to one another, and each *Sefirah* can relate or “communicate” with any of the other, by resonating inwardly with the aspects of the other *Sefirot* to be found deep within itself. For example, an individual working in *Malchut* (Kingdom) can “awaken” *Keter* (Crown) by resonating his/her consciousness with the “*Keter*-aspect” hidden inside *Malchut*, etc.

Now, it might appear as if there was a “gulf” between the manifest and the absolute, or between the restricted finite and the limitless infinite, yet Kabbalists maintained that just as every *Sefirah* comprises the entire sefirotic ladder, so *Ain Sof* contains the very primordial essences of the *Sefirot*. Whilst in early *Kabbalah* we were told that there are three *Tzachtzachot*, hidden primordial lights, between the Eternal No-Thing (*Ain Sof*) and the first *Sefirah* (*Keter*) on the ladder of emanation, Moses Cordovero informed us that these “concealed splendours” are in fact the loftiest *bechinot* (aspects) of *Keter* hidden within *Ain Sof*.⁴⁹

Since the days of the great Moses Cordovero there has been a lot of speculation regarding the three hidden “splendours” (*Tzachtzachot*) in Kabbalistic literature, and as mentioned earlier, Christian students of *Kabbalah* claimed the doctrine of the three *Tzachtzachot* to be alluding to the Christian trinity.⁵⁰ Considering everything Kabbalists wrote about these “hidden splendours,” it is rather difficult to reconcile Christian doctrine with this Kabbalistic teaching. Besides, the Christian claim has as much verity as would say a Hindu claiming this teaching to be about the Hindu trinity of *Brahma*, *Vishnu* and *Shiva*, or perhaps some clever physicist somewhere could say it pertains to the three basic components of the atom (proton, neutron and electron), etc. In fact, we may extrapolate from all the writings regarding the three *Tzachtzachot*, that they were understood to represent, amongst many other concepts, three *Sefirot*—*Chochmah*, *Binah*, *Da’at*; the three “Pillars” on the sefirotic Tree; the three levels of the “Soul” (*Nefesh*, *Ruach*, *Neshamah*); etc.

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Whether readers align themselves or not with the doctrine of the “three hidden splendours,” it should be noted that Kabbalists are in fair agreement on the qualities or frequencies of the energy (Light) by means of which all existence originates, and which constantly reaffirms all in the *Eternal Now*. In this regard, reference is made to the initial Divine Light as **אוֹר יָשָׁר** (*Or Yashar*— “Straight Light”), believed to be “Divine Force” radiating into existence in a most direct and unencumbered manner. This aligns with the biblical phrase **וַיְהִי אוֹר וַיְהִי אוֹר** (*va-yomer Elohim y’hi or va-y’hi or*—“and Elohim said ‘Let there be light,’ and there is light.”) [*Genesis 1:3*]. *Or Yashar* is directly associated with the infinity of the sphere of *Keter* (the “Crown”) on the sefirotic tree, from whence it flows down towards *Malchut* (the “Kingdom”) at the bottom of the tree. The latter sphere returns the “Divine Light” which now becomes **אוֹר חוֹזֵר** (*Or Chozer*— “Reflected Light”).

Regarding “Direct” and “Reflected Light,” Aryeh Kaplan maintained in a commentary on two phrases in the *Sefer Yetzirah* (*Book of Creation*) respectively reading “One is the Breath of the Living God” and “Two: Breath from Breath,” that “the first Breath from *Keter* is called Direct Light (*Or Yashar*). The second ‘Breath from Breath,’ associated with *Malkhut* is called Reflected Light (*Or Chozer*).....In a conceptual sense, the Direct Light is the concept of causality, where *Keter* is the Cause of all things..... However, Cause cannot exist without Effect, and hence, Effect is also the cause of Cause. *Malkhut*, the Effect, is therefore also the Cause, and this [is] the concept of Reflected Light.”⁵¹

So, similarly to our perception of the “direct light of the Sun” and the “reflected light of the Moon,” creation commences in the most primordial sense with *Or Yashar* (Direct Light) and *Or Chozer* (Reflected Light). However, there are further factors to consider. The quality of “Divine Light” or “Life Force” which penetrates all aspects of existence is termed **אוֹר מְלֵא** (*Or Memale*—“Full Light”), i.e. the “Light that fills all Worlds.” This aspect of “Divine Light” is said to empower and enliven everything from within, and is doing so in accordance with the fundamental requirements of existence within the physical domain. In contrast, the quality of “Divine Light” which, whilst present in the realm of manifestation, is not absorbed into any of the

manifestations of the “multiverse” is called **אור סובב** (*Or Sovev*—“Encircling Light”), i.e. the “Light that encompasses all Worlds.” This aspect of “Divine Light” is said to pervade “all worlds yet remains undivided.”⁵²

Clearly then, *Or Memale* (“Full Light”) is the “Divine Force” residing “in the *center* of every created thing,” by means of which it is said the Divine One “enlivens all created things *specifically* according to their needs.”⁵³ By contrast, *Or Sovev* (“Encircling Light”) is said to be “a general light because it is in no way tailored to each thing’s individual need.” This aspect of “Divine Light,” which surrounds all created things, we are told “also contributes to their existence, but in a uniform way.” Thus it “remains external to created things and maintains a uniform intensity throughout Creation.”⁵⁴

Now, that portion of “Direct Light” (*Or Yashar*) which is within you, and unfolds itself in terms of your nature, is termed **אור פנימי** (*Or P’nimi*—“Inner Light”). We are informed that this light takes on the characteristics of its “vessel,” i.e. of the one who bears it. However, it is also understood that this special light within you, unfolds itself as you evolve spiritually. Hence it is said this “Inner Light” becomes “personalized according to an individual’s words and actions, and it is integrated into their essence, becoming an inseparable part of them.”⁵⁵ In contrast to the “Inner Light” (*Or P’nimi*) there is the quality of *Or Yashar* (Direct Light) which is not absorbed into your physical body and inner being. This is the quality known as **אור מקיף** (*Or Makif*—“Encompassing Light”) which is said to surround your body very closely, and which is said to be source of the “Inner Light” (*Or P’nimi*).⁵⁶ We are also informed that the “Encompassing Light” (*Or Makif*), as it were, shapes or colours itself in accordance with your personality, and can be shaped into a “Body of Light.”⁵⁷

However, we are reminded that the “Divine Light” or “Life Force” is not so readily perceived by all and sundry to be of Divine origins. Thus, in reference to *Or P’nimi*, the “light and life-force which is en clothed within all existence, granting it life,”⁵⁸ it is said that “there are some creations that do not perceive their life-force as being of Godly origin. Even though every man feels that there is a life-force that animates him, and clearly realizes that this life-

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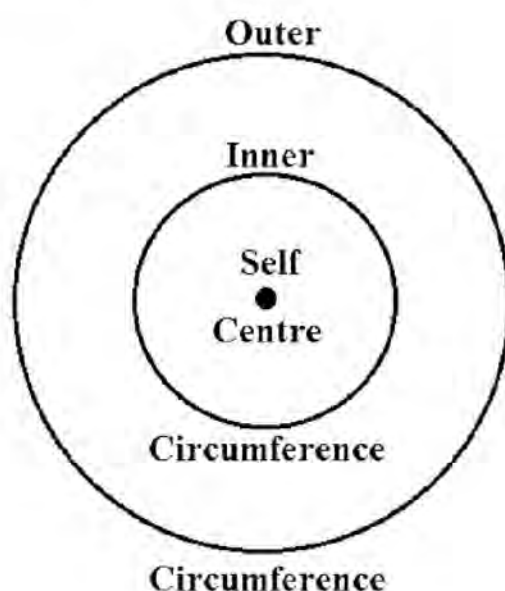
force — and certainly not his body — is the core of his existence, nevertheless not everyone perceives this life-energy as being Godly.”⁵⁹

Looking closely at this delineation of the manifestation of “Divine Light,” it is clear that the fundamental basis of it all is this play between “centre” and “circumference.” The “Divine Force” is emanated from an invisible centre into the wider circumference of manifestation. In turn, the “Divine Light” within is enhanced, so to speak, by individuated “Selves,” each of which is a “centre” within a personal microcosmos. The “Light” is then reflected back into the “circumference” of the “macrocosm.” In other words, we humans act like a prism for the “Divine Force” for better or for worse. We focus and direct the “Divine Light” that comes down to us. Thus, as far as I am concerned, “prayer” should always be a *mutual* relationship with God, one based on the free-flow of “force” within the “Oneness” of the “Divine Centre” and the “Human Circumference.”

I believe the fundamental fact one has to realise fully within oneself, in order to “pray” or work any spiritual activity directed at the “Divine One” absolutely successfully, is again that everything comes from God and everything *is* God. The centre and the circumference are One. “God—the Centre” inhabits “Creation—the Circumference,” and *is* at the same time “His/Her/Its” creation in the “Eternal Now.” It has been truly said “there is nothing empty of Him,” hence “prayer” is simply the directing of the “Divine Light” or “Divine Energy.” Furthermore, if “all” are indeed “one,” if the Divine One “manifests” in the many, and the many “unifies” in the One, then the “flow of force” between the “centre and circumference” is what meaningful existence in manifestation is all about. Thus the successful expression of the phrase “*Y’hi ratzon milfanecha....*” (“May it be your will....”) is dependent on the recognition that the Divine One and all manifestation are part of the “selfsameness” of one great “Beingness” called “I Am.”

Besides, just as God is אֵין (Ain), the “No-thing Centre” of all existence, so is אני (Ani—“I”), the “Self,” the “no-thing centre” of your “personal environment.” Similarly to our relationship with the “Divine One” being based on a reciprocal flow of force between the *Is*-ness of the “Divine Centre” and the “Full”-ness of the “Human Circumference,” so is every action, whether magical

or not, based on an energy exchange between “centre” and “circumference.” In fact, our entire relationship with our world is a kind of play between the “Self Centre,” the “Immediate [Inner] Circumference,” and the “Outer Circumference,” as shown in the following illustration:

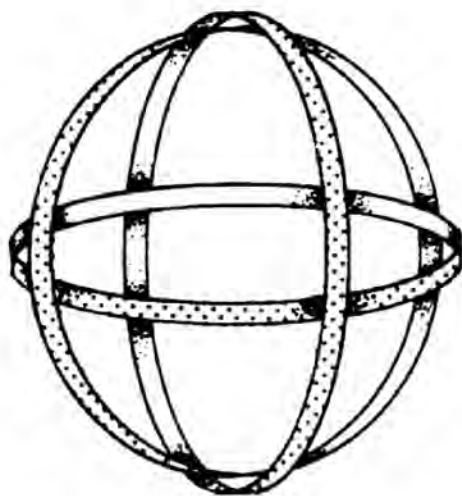


The “Self Centre” is self explanatory, but it should be noted that the “Inner Circumference” comprises your body, personal thoughts and feelings, as well as the “subtle forces” which encompass your physical anatomy, or enliven it from within. The “Outer Circumference” is your greater environment. Bear in mind that the fundamental understanding here is that it is the “Centre” which determines the “Circumference.” In this regard, you might harness the “subtle force” surrounding the physical body, in order to construct a “Body of Light” by means of the “Twelve Banners,” i.e. the twelve permutations of the Ineffable Name. Whilst I have addressed the technique in some detail in the first volume of this series of magical texts,⁶⁰ it is worth reiterating here because of the alignment of the “Body of Light” with a special practice, incorporating a complete and powerful recognition of the Divine in the dynamics of the “Self Centre” and “Immediate Circumference,” which I discuss elsewhere in this text.

Now, the “Body of Light” is constructed in the portion of the *Or Makif* (Encompassing Light) which closely surround your physical anatomy, and which is often termed the “aura.” In this

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regard, the image of this “Body of Light” is visualised around your physical construct in the form of three interlocking circles, as shown below:



As mentioned previously, this is a three-dimensional version of what is termed the so-called “Circle Cross,” which I noted is “the ‘Symbol of Cosmos’ in which one might work ‘Magical Procedures’,”⁶¹ and which William Gray termed a “cage of consciousness,” and further remarked that “so far as we are concerned, our consciousness of Cosmos around us is limited by three main factors — time, space and events. It takes time for us to live, space for us to move, and events for us to realise we are living and mobile beings.”⁶² I also noted that “the three rings forming the framework of our ‘Body of Light,’ can be termed a ‘Cosmic Compass’ which we will use to ‘stabilize ourselves in spiritual dimensions’.”⁶³ The following illustration indicates its final appearance around your physical construct:



In terms of centre/circumference references, my late Mentor commented that “if you look at the solid, three-dimensional Circle Cross again, you will note that there are six crossings where the circles meet, six points of reference: above, below, before, behind, right and left. Strictly speaking, there is a seventh point in the centre. Visualise these as points of spiritual stability in relation to yourself. You have ‘Heaven’ above you, ‘Earth’ beneath you, and the four ‘Quarters’ of your spiritual world around you. You are the central axis of this symbolic structure you are building up.”⁶⁴

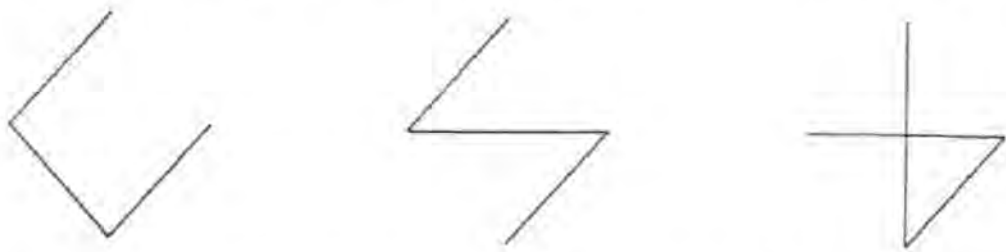
To commence the construction of the “Body of Light” in the earlier mentioned “bioflux emanations” termed the “aura,” you need to trace a set of twelve patterns mentally around your body. Each of these patterns is drawn in golden “Light,” in conjunction with four vowel sounds affixed to four stable points within the mentioned patterns, these being:

	Position	Sound
1.	Top of the head	“EE”
2.	Left Side	“AH”
3.	Below the feet	“OH”
4.	Right	“EH”

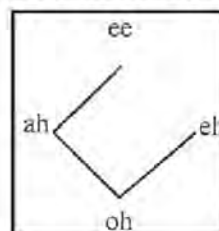
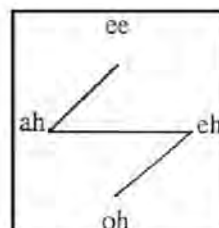
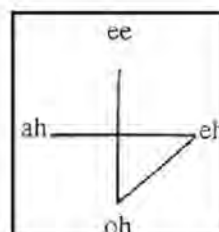
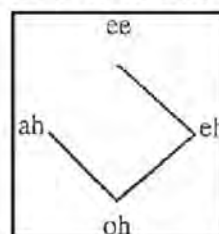
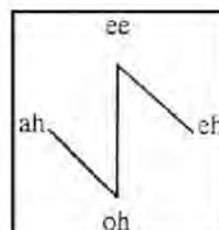
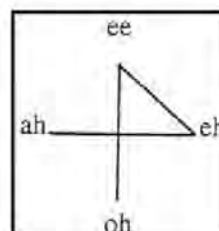
The twelve configurations and listed vowel sounds are employed in harmony with the patterns deriving from the twelve permutations of the “Ineffable Name” termed the “Twelve Banners.” Whilst there are variant versions of the order of the said permutations, the one which is employed in the current instance is as delineated by Joseph Gikatilla in “*Sha’arei Orah*.”⁶⁵ As noted previously, the correct flow of “Divine Light” will be interrupted if the order of the permutations should be changed in any way, hence the following order of the “Twelve Banners” must be maintained in the creation of the “Body of Light.”⁶⁶ In order to draw a distinction between the two letters ך (Heh) in the *Tetragrammaton*, the concluding glyph is presented with a “Dagesh” (dot) in its centre:

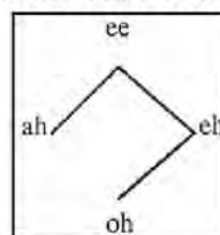
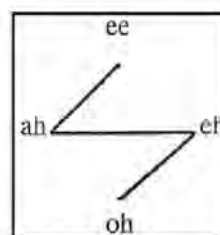
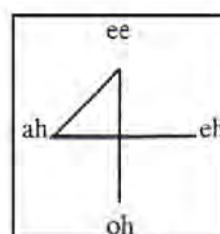
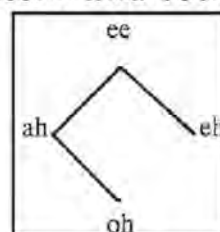
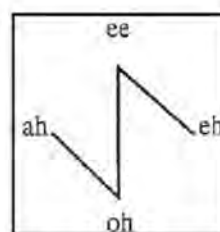
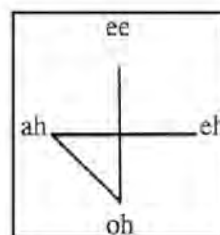
Permutation	Position	Name
1. <i>EE-AH-OH-EH</i>	Top-Left-Bottom-Right	יהרה
2. <i>EE-AH-EH-OH</i>	Top-Left-Right-Bottom	יההר
3. <i>EE-OH-EH-AH</i>	Top-Bottom-Right-Left	יהה
4. <i>AH-OH-EH-EE</i>	Left-Bottom-Right-Top	הרהי
5. <i>AH-OH-EE-EH</i>	Left-Bottom-Top-Right	הריה
6. <i>AH-EH-EE-OH</i>	Left-Right-Top-Bottom	ההרי
7. <i>OH-EH-EE-AH</i>	Bottom-Right-Top-Left	רהיה
8. <i>OH-EH-AH-EE</i>	Bottom-Right-Left-Top	רההי
9. <i>OH-EE-AH-EH</i>	Bottom-Top-Left-Right	ריהה
10. <i>EH-EE-AH-OH</i>	Right-Top-Left-Bottom	היהר
11. <i>EH-EE-OH-AH</i>	Right-Top-Bottom-Left	היוה
12. <i>EH-AH-OH-EE</i>	Right-Left-Bottom-Top	ההרי

The listed “tracings” reveal three unique patterns, these being:



The three patterns are repeated four times in the array of permutations, each set commencing at a different locale around your anatomy. In this regard, there are four sets of permutations employed in the creation of a “Body of Light,” these being:

Position One**Top–Left–Bottom–Right****Pattern and sound****Top–Left–Right–Bottom****Top–Bottom–Right–Left****Position Two****Left–Bottom–Right–Top****Pattern and sound****Left–Bottom–Top–Right****Left–Right–Top–Bottom**

30 / *The Book of Immediate Magic — Part I***Position Three****Bottom–Right–Top–Left****Pattern and sound****Bottom–Right–Left–Top****Bottom–Top–Left–Right****Position Four****Right–Top–Left–Bottom****Pattern and sound****Right–Top–Bottom–Left****Right–Left–Bottom–Top**

It should be noted that every one of the four sets creates a complete “Cosmic Cross,” thus the “Solar Compass of Cosmos” is established four times around your body every time you work the entire procedure of creating or affirming your “Body of Light.”

In order to become accustomed to the flow of “Divine Energy” in accordance with the listed patterns, you could trace these patterns around your head only, and doing so in straight lines. The four fixed positions would then be indicated by the top of the head aligned with the sound “**EE**” corresponding to the letter ם (*Yod*); the left ear with the sound “**AH**” affiliated with the letter ה (*Heh*); the chin with the sound “**OH**” associated with the letter ן (*Vav*); and the right ear with the sound “**EH**” correlated with the concluding letter ה (*Heh*). As said, you can simply draw the patterns of the “Twelve Banners” mentally in straight lines around your face. When you have become fully acquainted with the patterns, the lines need to be converted into circles to be traced around your entire anatomy in a set manner, the latter being in accordance with the earlier mentioned fixed positions, i.e. Head—Left—Feet—Right. To keep the “Divine Light” circulating in the right direction, you will need to heed the following details indicating the “flow” of the listed patterns:

Around the Body	Top—Left—Bottom—Right Left—Bottom—Right—Top Bottom—Right—Top—Left Right—Top—Left—Bottom
From the Top to the Bottom From the Bottom to the Top	Down the Back Up the Front
From the Left to the Right From the Right to the Left	Round the Back Round the Front

As mentioned, the patterns are mentally traced in large circles around the entire body, and their average diameter around you could be ascertained by stretching your arms sideways in order to sense the distance from the tips of the fingers of one hand to those of the other. It is sometimes difficult to trace the patterns “cold,”

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so to speak, and it is often a lot easier to draw them along the borders of that which is already there. In this regard, I was advised to visualise my body being surrounded by a large “Sphere of Light,” and then to simply draw the circular patterns of “Divine Light” on the surface of the sphere. I have personally found this really good advice in terms of getting my circles perfectly round.

When you are well acquainted with this practice of tracing your “Body of Light,” you may precede each working with preparatory practices which will set the right tone and encourage a powerful flow of “Divine Energy” within yourself. Amongst these you might consider some of the practices I have addressed in *“The Book of Self Creation,”* e.g. *“Surrendering,”* the *“Mother Breath,”* *“Toning and Tuning the Body”* and the *“Invocation of Subtle Energy.”*⁶⁷ This is followed by drawing down the “Radiance of Divine Abundance,” which is visualised as a ray of golden light drawn from the “Infinite Source” above you by means of a powerful inhalation through your mouth and nose directly into your head, the locale from whence you will commence tracing the first pattern of your “Body of Light.” The breath should be sensed as if you were inhaling with the top of your head. The “Light” can equally be drawn upwards from the “Nil Centre” within you, the latter being a most powerful locale within your body which I am addressing in greater detail shortly.

On each exhalation you should whisper, or chant if you prefer, the pattern of sounds, as you smile warmly inside yourself and mentally trace the “Divine Light” around your anatomy, always working in accordance with the set order of respective patterns indicated by the twelve permutations of the Ineffable Name. On each succeeding inhalation you draw more “Divine Power” into your head, and on exhalation continue with the utterance of the listed patterns of the “Twelve Banners,” executing this task in exact marching order. As you become more and more accustomed to the practice, you will be able to rapidly trace three permutations in one breath. In this way the three intertwined bands of “Divine Force” are set into a swirling motion around your physical anatomy with each array of permutations.

It should be noted that a strongly focussed emotion is the “engine” of these spiritual/magical practices. Hence you could achieve the best results by tracing the patterns comprising your

“Body of Light” in a joyous, loving, and even ecstatic state of mind. As mentioned previously, “what is important is that you should feel a great love for the Divine Force which you are using to construct your ‘Body of Light,’ and you should feel the warmth of your smile permeate the ‘Whole’ in total love and friendship.”⁶⁸

It might take a number of months, and possibly years to fully establish and empower your “Body of Light,” and since emotion fulfills such a vital function in the successful working of any of the practices, which I have shared in this series of magical texts, I will shortly focus on the manner in which you may control and strengthen “intentions” in alignment with intense emotions, the latter being understood to be powerful “God Forces.”

C. “Identification” Revisited

Having addressed a practice pertaining to empowering your immediate circumference, i.e. the creation of your “Body of Light,” we next need to consider your interaction with the greater circumference of your immediate environment. In this regard, I have addressed a number of practices in the previous volumes of this series. However, I wish to presently revisit the practice of “Identification,” which I noted “refers to the ability to experience anyone and anything as if you are him, her or it.” I also noted that “the practice of ‘Identification’ is an important one for those who would like to get a closer understanding of the world around them.” In this regard, I stated that everybody looks at the world “through ‘me-coloured’ glasses,” and “when you say to someone ‘I understand’,” you are in fact “understanding your own interpretations and the emotions triggered by that individual,” or “when you say ‘I love you,’ you are in fact loving your own feelings about the individual in question.”⁶⁹

I further noted that in order to experience anyone or anything in the more direct sense of the word, i.e. virtually as if you were that object, you have to “step aside,” i.e. get yourself out of the way and yield to the possibilities of total openness.⁷⁰ In this regard, the achievement of a “Nil state,” in which you, as it were, surrender to the very centre of your “Self,” is enormously valuable. Regarding the “Identification” practice, I previously shared a fairly

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elaborate procedure comprising great preparation prior to working the actual “identification.” This was to ensure a good body/mind/emotional disposition so as to achieve the best result. As noted, “with continued practice, you will soon realise that you are in fact inside the object you have chosen to identify with, and that whatever instruction you are mentally giving that object, plant, animal or person, will be strongly implanted in his, her or its being, especially in cases where this ‘instruction’ is backed with intense emotions.” I also reminded the reader to be “most careful as to what you talk about in your mind, while in this profound state of meditation and identification,” since “you are in a deeply receptive state,” and “while you are identifying, you are also implanting the ideas inside yourself.” I also noted that this practice is “as much *integration* as it is *identification*.”⁷¹

Now, the procedure I shared previously, comprised sitting or lying down comfortably, and to surrender yourself to gravity, i.e. to become as heavy as possible. This was followed by a set of preparatory exercises, succeeded by the actual “Identification” procedure, in which you brought to mind the object, plant, animal or person with which/whom you wished to identify. You were instructed to “mentally see, feel or think of your chosen object, etc., and smile warmly at it,” and it was noted that it was “not ultimately important that you visualise the object in absolute clarity, in fact, it is best to work with its ‘shadow’ which can be visualised as entirely black.” I reminded would-be practitioners of this art regarding the importance of smiling at the recipient of your identification, especially that you should “feel the warmth of your smile, or the energy moving towards it with your smile,” and to “let there be no hindrance between yourself and the object or whatever. Surrender and smile.” I noted that “with the smiling and surrendering you will begin to experience that curious phenomenon of feeling yourself being drawn towards and into the object.”⁷²

I suggested that you “keep looking at your chosen object or whatever, until you feel you are becoming it,” and that “what you should allow to happen, is to feel as if the object, plant, animal, or human is acting like a magnet, drawing you towards itself, until you feel you are being absorbed into it, the sensation of which can be described as being surrounded by the object of your choice,

with you being right inside its structure or body.” Afterwards, you were to sit or lie calmly and quietly whilst “sensing the structure or body you have become.” This was followed by a procedure of “implanting” an instruction during successive exhalations, or whilst humming, this being repeated “until you feel or sense inside yourself that the practice has been completed,” following which you were instructed to return to normal focal levels.⁷³

From all perspectives, this practice is quite safe for both the practitioner and that which you are attempting to identify with. In fact, beyond visualisation and some, as it were, “interactive energy connection,” this practice is merely a “simile” of identification, i.e. something like putting on a mask of the thing or individual you are attempting to align with. As it is, some of the best work in ascertaining the thoughts and feelings, or the general physical disposition, of anyone is to don his/her face as a mask. As far as reasons why one might want to work such procedures, I was alerted to certain unique workings in Neuro Linguistic Programming (NLP), which appear to be somewhat akin to the earlier mentioned “Identification” practice.

In this instance, I was informed regarding a scenario in which an individual who desires to achieve “confidence around women,” would acquire video footage of say a friend who holds the said quality strongly within his character. After close scrutiny of the physical behaviour of his friend around women, the individual who wished to incorporate the said quality in his psychological makeup, would simply commence emulating, virtually mirroring the behaviour of his acquaintance in absolute detail. These mirroring actions are believed to fundamentally afford “seekers” the actual “feeling state” they desire, but herein lies a serious problem, since this very procedure of deliberately and consistently mimicking the behavioural qualities of individuals in absolutely every detail, comprises one of the most malevolent magical practices worked on an unsuspecting victim, i.e. one in which the identity of a victim is hijacked, as it were, psychically.

Whilst this procedure appears to be akin to the previously addressed magical “identification” procedure, taking on the complete identity of an individual in the manner delineated is more than just a form of “identification.” In the current instance, if say

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you were working this technique on anyone, you would tie the *Nefesh* (Instinctual Self) of the said individual so strongly to your own, that you would automatically usurp the “life energy” which expressed itself in a manner specific to the nature of the individual in question, hence absorbing it into yourself. In this manner the said person will slowly but surely fade socially into a kind of shadow or a grey figure, so to speak. The individual will continue to exist and be very real in the general landscape of existence, but will not be recognised anymore in terms of his/her erstwhile glory. He may continue to embody those qualities which have been whittled away by the one who vampirised his personal “life qualities.” However alas, in many instances, such psychic victims are often oblivious of any malevolent psychic bonds to characters who stole their identities, and they often do not have the wherewithal mentally, emotionally, physically, or spiritually for that matter, to combat such an invasion of his/her being.

Some readers might query whether it is really “safe” to work the said technique of copying the behaviour patterns of those who hold desirable personality qualities, and to some extent I personally believe that it is not so problematic to work a “once off” practice of the technique in question, in order to have a reference-experience of the said qualities you are seeking to incorporate. However, the consistent identification with an individual is known to impact the “quality donor” most malevolently in a parasitic manner. I have not seen any instructions anywhere in Jewish Magic in which one is allowed to work such procedures, but then I have also not seen any instructions against this practice. In this regard, I have only perused a discussion on what happens when this technique is employed full blast, so to speak.

In addressing this issue with a fellow Companion, he thought it interesting that the “Instinctual Self” should be playing such an important role in this kind of procedure, and noted that NLP practitioners obviously do not view this from esoteric perspectives. Yet they do understand the procedure to work virtually like downloading qualities from one individual to another, without the recipient having, in his words, “to consciously take care of all the intricacies.” Notwithstanding this kind of direct and immediate sourcing of qualities of character, I do believe the proponents of this technique are unaware of the earlier mentioned

magical or long-term implications. Naturally there would be many who seek to incorporate special qualities of character into their own personalities, and who again might be wondering as to how this could be achieved in a direct manner, without negatively impacting anyone or anything. Again, I feel there is nothing untoward in working a “once off” in order to have the experience, then, after having had a first hand experience of the required qualities of character, to forthwith separate from the “donor-individual,” concluding by personally enhancing the sought after qualities within your own being. After you have recognised and acknowledged the said qualities, you could invoke them at any time within yourself for the purposes of cultivation and intensification to whatever degree you wish.

I believe the entire basis of these procedures is what might be termed “psychic morphic resonance.” As you probably know, the expression “morphic resonance” was coined by Rupert Sheldrake in reference to a “formative resonance” within the “collective memory” of a species.⁷⁴ Considered from spiritual perspectives, one might conjecture that a behaviour pattern which reverberates powerfully within your own being, or a quality which is resonating very strongly within a group of people, will impact another person who aligns with that behavioural quality, and who, through “morphic resonance,” is then imprinted by that specific quality. It is clear that this does occur physically, and we are all aware of how, in many instances, two individuals without any direct DNA affinities, and who have been married for a period, start to resemble each other in their physical and facial appearance. That is because their respective “Instinctual Selves” have bonded in a most intimate manner. In this instance, their physical bodies have adjusted to each other, and they are virtually turned into, as it were, a single “psychic entity.” The same has happened between friends, or any two or more people in terms of an intense relationship they have with one another, which would impact them to such a degree that they begin to resemble each other like blood brothers.

As might be expected, the same applies to relationships between a living human and disembodied spirits. Considered from the vista of *Practical Kabbalah*, or from magical perspectives, this

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is where *Iburim* (spirit impregnation) enters the picture, of which more anon. In this regard, I personally maintained a close affinity with the “soul” of my late mentor for a number of years after his demise, and, even after this contact was severed some years back, I recognise more and more of his personal behaviour manifesting within myself as I get older. Whilst I presently acknowledge these said qualities to be my own, I do recall those very ones manifesting in his personality. Whilst you might consider this not to be such a bad thing, negatively impacting another individual by deliberately and insistently mirroring their physical behavioural qualities, is reprehensible.

There is in my estimation a proviso here regarding the earlier mentioned “once off.” In other words, if there is a powerful bond of great respect and love between myself and a close companion, who might want to adopt specific aspects of my identity, I would not care if he/she emulates my behaviour patterns in order to initiate contact with the said aspects. However, if that individual should commence preying on my person, and attempt to hijack my “life energy” so as to affect a loss of my personal identity, I would not only object but retaliate in the strongest possible manner. The distinction here is that repeated practice of this procedure leads to vampirism.

I have also been informed regarding another NLP practice in which you are instructed to visualise a loved one sitting in front of you, i.e. someone who has great admiration and love for you. You are then informed to simply step into the body of that individual. At this point you are meant to become this individual, open his/her eyes, and observe yourself from, as it were, their vantage point.⁷⁵ This is somewhat similar to the “Identification” practice I have addressed previously. From what I understand, the protagonists of this technique maintain it to be purely visualisation. You are obviously just stepping into a body in an imaginary way, since, as we will see shortly, full identification cannot be achieved whilst the individual to be linked with in this manner is fully awake.

On the other hand, if the said individual is asleep when this procedure is worked, I would consider it quite similar to the process of proper “Identification.” So, as indicated, if you practice the said technique while the individual is awake, you are basically

only achieving the donning of a “mask.” That is virtually the same as saying “I take on the face of that person, and put it on my face.” Whether the mask is a “facial mask” or a “body mask,” it is still a “mask.” In some techniques I am familiar with, “putting on the mask” is limited to the face. In this I am personally profoundly interested in the possibilities of being able to adopt certain qualities from a specific persona, or, as it were, the “psychic morphic resonance” of any behavioural qualities between members of the same species, or interspecies for that matter. However, in the mentioned “putting on the mask” there are some concerns, since there is no protection between you, the practitioner, and the person you are visualising in the said manner.

It is a well known fact that any form of “psychic intimacy,” whether it be merely mentally taking on the identity of an individual or a most intimate “identification,” would automatically expose the practitioner to the possibility of, as it were, a kind of “psychic contagion” by the personality of that which he/she is identifying with. This might not appear to be too problematic in terms of somebody you might be particularly close to, but you certainly would not want to suffer the emotional baggage of another person rising within your own being. I have also observed how, in many instances, the injuries suffered by one individual are reflected, or sometimes even manifested, in the body of a person who is strongly aligned mentally and emotionally with the injured party.

Of course, as I have been reminded oftentimes, in terms of the actual mechanics, there are many different ways of “imaging” or adopting desired qualities observed in another individual. In this regard, you could simply acknowledge certain desired qualities in that person in an intellectual manner, which you might then anchor within your own being afterwards, such qualities being in any case already present within you, albeit dormant. It is merely then a question of surfacing these latent qualities of character. However, the method of insistently visualising and mirroring the behaviour of another individual in every detail, quite easily leads to theft of the “life energy” and identity of that individual. Of course, the propagators of this technique do not recognise this in any way, and might claim that they are only practising visualisation, and are not

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stealing anything. In this regard, they are oblivious of the role of the *Nefesh* in these procedures, i.e. that the “Instinctual Self” is inclined to establish a most powerful bond between itself and that of the individual who is focussed upon in the mirroring practice. Hence the better and much safer technique of simply observing an individual who inspires the qualities you desire, and then to recognise and acknowledge these qualities latent within yourself, quite independently from the said individual. In this regard, it has been suggested that you might mentally construct an image of your “Future Self” in which the currently latent qualities are fully manifested, and then to implement an identification with that “Self.”

I personally consider this to be a brilliant suggestion, one which aligns with related Kabbalistic meditation procedures. In this regard, there is a practice in which you work conjointly with, as it were, an “other self” standing in front of you. This form of meditation was addressed by Abraham Abulafia in his *“Book of Desire”* in terms of uttering the individual letters of each of the tri-letter combinations of the “Name of Seventy-two Names.” In this instance Abulafia instructed practitioners to “imagine that a person stands before you and waits for you to talk with him and he is ready to answer you about everything that you will ask from him. And you say something and he answers you. And this is the way to walk in.....And say first the (letters of the) ‘head of the head’ with a lengthened breath and much relaxation. And then think that the one who stands in front of you as mentioned answers you. And you answer to yourself with a changed voice so that the answering does not resemble the question.”⁷⁶

I did not find this meditation technique personally suitable and did not enjoy working it at all, but the earlier delineated visualisation procedure in which you attempt to adopt the qualities of an imagined “Future Self” in the present, has great appeal to me. The only “issue” I have with this practice is the idea of a “Future Self.” For me the concept of future is based on far-off expectations, hence my preference of focussing rather on the “all-possible-possibilities” of the present, in which I might visualise my “Ideal Self,” and which I could mentally and emotionally “step into” with total *Kavvanah*, i.e. with fully focussed intention and conviction in the “Now.” Also, instead of “stepping into” the imagined “Self

encountering these personally. Thus you have to carefully consider what it is you would be doing or experiencing during the period in which you are identified with another person.

Amongst the interesting “Identification” procedures I have worked, is one pertaining to what I termed, for want of a better phrase, “Externalising the *Nefesh*.” I recall the first time I attempted to extend my “Instinctual Self” out of my body. Of course, one cannot altogether separate portions of your *Nefesh* (Instinctual Self) from yourself, since nobody can survive without a “Lower Self.” However, as I soon discovered, it is able to divide itself into many, virtually like an amoeba, except that in the case of the *Nefesh* all the “separations” are intrinsically interconnected, which naturally includes the portion remaining within oneself. In this regard, I “externalised” my *Nefesh* by means of the following very simple procedure:

1. Focus attention on your solar plexus, and, with the support of successive exhalations, imagine you are extending your *Nefesh* out of your body, as it were simultaneously pushing and pulling it out of the mentioned locale of your solar plexus. It could appear, as it does in my case, to be streaming or emanating from your body like a grey mist.
2. Allow the mist to settle in front of you in whatever shape it wishes to assume. In my own case, it appears as a kind of oval shaped grey mass of about the same height as myself. It might seem to be somewhat translucent at first, hence you might have to continue adding more “body,” so to speak, by continuing to stream more of the *Nefesh* energy from your solar plexus during further exhalations, until it appears more focussed, dense and materialised.
3. When you have achieved the desired density of the externalised *Nefesh*, you could commence communication with your “Instinctual Self.” Whilst you could shape it into whatever *d’mut* (i.e. image), or cause it to assume whatever form in alignment with a specific personal intention, it would be best to leave it be whatever it is, and to initiate communication with it.

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I do however believe it extremely important to observe very closely what is happening to yourself and the externalised aspect of yourself during interactions. In my own case, I was somewhat unsure as to what to do in the beginning, and simply said “hello” to it. I received an immediate, sharp, clear and extremely loud retort of my own voice shouting “what?” at me. It sounded to me like someone was shouting into a microphone with the speaker volume at full blast. I naturally got a fright and noticed that as my body jumped, the grey mass simultaneously jumped in surprise. Being a bit disconcerted, I thought I would ask if “he/it” was conscious, and before I could speak, my voice shouted in my head “I don’t know.....what is going on?” To this I responded saying that I had externalised “him” from myself in order for us to have a conversation, at which I received the response “don’t leave me.....I don’t want to die.”

You might be as intrigued, as I was, at how every nuance of emotion within your “Instinctual Self” is experienced as being both a part and quite separate from you. Of course, I assured my *Nefesh* that there is no way he would just die, but that in this manner we could do some wonderful things together, and was then flooded with a sense of great joy flowing backwards and forwards between myself and the externalised portion of my “Instinctual Self.” I continued communication by asking if “he” could separate into two beings, and he said “there is no such thing as two beings,” at which I retorted that “then it is not possible to be in two places at once.” To this I received the response “oh.....that’s different. I am one being in many bodies,” and he promptly divided into five identical oval shaped blobs of grey matter, so to speak. I said “of course.....I know that! I wasn’t thinking,” to which he retorted very loudly “.....you weren’t thinking.....are you thinking now?” The resultant confusion in my head caused some anxiety, which I felt was resonating through me and all five formations of the externalised *Nefesh*, who screamed in my head “take me back now!” I reacted with such fear that I pulled my breath in quite sharply, in the process sucking my “Instinctual Self” back into my solar plexus.

My first attempt at externalising my *Nefesh* resulted in me suffering an anxiety attack for around fifteen minutes afterwards. Working this technique a second time was a lot easier. In fact, I

made a second attempt shortly after I calmed down somewhat after the initial working. As might be expected, on making the decision to do it again I was forthwith filled with indescribable terror. It felt like I might die, but in adopting the position of the “observer,” i.e. simply watching what was happening, I managed to execute the procedure without any hitch. I also stated emphatically to myself that I would establish the most powerful self protection measures. In this regard, I worked “*Clearing the Sacred Space*” with *Gevulim*, as well as “squaring the circle” with the “Name of Seventy-two Names,” techniques I address in chapter 3. I also opened my “Nil Centre,” followed by opening the “Gate of *Tiferet*,” and tracing what I term the “*Shadai* triquetra” on the surface of my body, procedures I discuss in great detail in this text. This was followed by pushing my *Nefesh* out of my body via the solar plexus with successive exhalations, which resulted in my “shadow self” assuming the same oval shape it did on the previous occasion.

However, before I could say anything I received an emphatic “I don’t want to die,” to which I responded “you won’t die, and you are perfectly safe.” My *Nefesh* responded ecstatically as I proceeded to trace the earlier mentioned “*Shadai* triquetra,” i.e. the six permutations of “*Shadai*,” directly on the surface of the grey matter. I was again most intrigued by the fact that I was directly encountering whatever my externalised “Instinctual Self” was experiencing as if we were one, whilst simultaneously experiencing a sense of being separate from “him.” In this regard, I am quite convinced this is how all of us stand in relation to one another. There is really no separation whatsoever, and whilst we might exist in separate bodies, we could collectively and individually experience the fullness of the nuances of the Divine coursing through each one of us, as if we were part of each other and yet remain individuated selves. It seems to me we are the “externalisations” of the “One” who resides in many bodies yet always remains “One.”

Regarding the *Nefesh* dividing itself into multiple forms, it should be noted that all those forms remain part of the single *Nefesh* consciousness directly affiliated with your body. As such, it will not multi-task as some have suggested. In fact, having

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divided my “shadow self” into separate forms, it turned out that each time I gave specific instructions to one form, and then attempted to present the other with different instructions, the first form would simply align with the second as if they were mirror images, which in fact they are. Again, whether extended from yourself, or whether expressed in multiple forms, all are part of one consciousness, and all will reflect the emotional qualities, the “God Forces,” expressed at any time by the *Nefesh* centralised within your own body.

D. Emotions: “Tuning in to God Forces”

The topic of “Tuning in to God Forces,” or simply the unique and quite simple practice of invoking any personal emotion at will, requires a reconsideration of the practice of “self exorcism” which I have addressed in the first volume of this Shadow Tree Series.⁷⁷ To be able to invoke a “God Force,” i.e. a specific emotion, in a clear, pure manner unencumbered by debilitating visions and memories, necessitates individuals to rid themselves of the crippling conditioning which impacts their well-being, the latter being often impeded by mental/emotional baggage. In this regard, I wish to stress that matter and spirit are part of the selfsameness of one great consciousness called “I am,” and, as my late mentor, William Gray, regularly reminded me, that just as the survival of your physical body is dependent on you being able to rid yourself of your physical detritus, so is the health and well-being of your spiritual body dependent on the evacuation of your “spiritual dross” from your mind, soul and spirit.⁷⁸

My said mentor maintained that “if I could get rid of my spiritual detritus as easily as I am voiding this physical waste, I might be in a better state of spiritual health altogether.”⁷⁹ He discussed the issue of “Spiritual Sanitation” in some detail in his writings.⁸⁰ In this regard, we need to reconsider “self exorcism,” or dealing with your psychological issues in an effective manner, with special reference to William Gray’s “formula for self-exorcism,” which I noted elsewhere, is employed in the following manner. If you should find yourself in a condition of “mental and emotional turmoil, you can rid yourself of this negativity by urinating and/or excreting whatever you are experiencing down the nearest toilet,

literally forcing it out of your body with the urine or excrement. When you have bad thoughts, whisper or think while urinating ‘Toxic thinking—Go! like purest water flow!’ Simultaneously imagine and feel all the ‘mental darkness’ flowing out of you into the toilet. In turn, push bad feelings out of your system via the anus while whispering or thinking ‘Foul feelings—Forth! Return to cleanest earth!’⁸¹ Literally expel the disagreeable emotions from your body conjointly with the physical excrement.”⁸²

It is vitally important to keep in mind that all emotional qualities, i.e. “God Forces,” are of great value to you and can be employed very effectively in “good living,” provided you are, as indicated, able to access these emotional qualities in a manner unattached from crippling memories and mental ruminations of your self conditioning. For this reason it would be necessary to first ensure that you have, as it were, exorcised that which is dead within yourself and buried what serves no further purpose in your life other than paralyzing your well-being in some or other meaningless manner. When you have evacuated such dross from your “Inner Being,” and successfully distanced yourself from its impact, you would be fit enough to invoke a “God Force,” i.e. a specific emotion, in the strongest and purest manner, working fully centred in a condition of personal harmony.

In the first volume of this series I shared exercises pertaining to the recognition and acknowledgment of personal emotions. I also noted that each one of us are continuously being impacted by “Spirit Intelligences” via our personal emotions. In this regard, I made specific reference to so-called “Planetary Powers,” i.e. anger being a reflection of the “Spirit Forces” of *Madim* (Mars), or love and creativity being the alignment with the “Powers” of *Nogah* (Venus), etc. I also noted thoughts and feelings are “maggidic messages,” and that “we should listen, respond, and attune ourselves to these ‘Cosmic Forces’.”⁸³ I referenced four “God Forces,” i.e. Sadness—*Shabetai* [Saturn]—*Binah*; Joy—*Tzedek* [Jupiter]—*Chesed*; Anger—*Madim* [Mars]—*Gevurah*; and Love/Sexual Arousal—*Nogah* [Venus]—*Netzach*, all of which could be “tuned into” at will within yourself.⁸⁴

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I noted these emotional qualities (“God Forces”) should be acknowledged consciously, i.e. “Greetings *Maggid* sent from..... (fill in the name of the associated Sphere or the Planet).....,” or in Hebrew “*Shalom Maggid* (or *Ru’ach* [Spirit]) *m’*.....” (add the Hebrew Name for the appropriately affiliated planet), whilst imagining yourself “linked to a ‘Spirit Entity’ via this ‘emotion channel’,” and to “mentally commence communication with it.”⁸⁵ I personally prefer the Hebrew greeting commencing with the expression “*Shalom*” (Peace), rather than the very formal and, in my estimation, somewhat pompous English word “Greetings.”

I further offered exercises which could be employed not only to acknowledge the “God Forces” of the planets, but to, as it were, enhance them by means of “Elemental/Colour/Sound” associations, i.e. Air—Orange—“*EE*”; Fire—Red—“*Ah*”; Water—Blue—“*Oh*”; and Earth—Green —“*Eh*,” all of which could be enacted to magically impact the environment in accordance with specifically chosen intentions.⁸⁶ In this regard, I noted that “the purpose of these psychological exercises is to develop an awareness of the spiritual intensity of these operations. As a consequence, the practitioner is able to make use of every part of his or her being, in order to achieve the aimed for results behind personal psycho-spiritual magical work. You should therefore carefully practise these exercises, and always keep written records for future use.”⁸⁷

In the current instance I wish to address a procedure pertaining to the deliberate invocation of the full array of emotional qualities (“God Forces”), for the purpose of bringing them under complete conscious personal control. I am sure many readers would say that the easiest way to invoke a specific emotional quality within yourself, is to employ what is called “*d’mut*,” i.e. imagery, and that this is particularly well addressed in a number of esoteric/psychological systems like NLP (Neuro Linguistic Programming), etc. However, whilst it is relatively easy to use a mental image to trigger an affiliated emotional quality, especially when you require the said “God Force” to, as it were, “empower” a magical activity, the mental image itself will ultimately taint the working in some or other undesirable manner.

As it is, there are alternative ways of invoking appropriate emotional qualities to align with specifically related magical procedures. In this regard my late mentor, William Gray, particularly liked triggering desired emotions by means of keywords, but only after having acquired a clear understanding of the actual meaning of the said keywords. In this regard, he suggested I employ a “feeling appreciation” of words like “love,” “anger,” etc., in order to “trigger” the necessary inner response, which I might then employ to enhance an affiliated magical practice. In this instance you would use the chosen word like a *Hagah* (mantra).

As noted elsewhere, “this means one has to allow oneself to experience what the word feels like,” i.e. sensing the relation of the physical sound to inner meanings and intentions, which are then “allowed to flow into the whole being of the practitioner, almost as if one surrenders to the word, its meaning, and the way it feels, in order to internalize it, i.e. to allow it to pervade the entirety of ones being and existence.”⁸⁸ Whilst this is indeed a remarkable technique, it could be greatly enhanced if you are able to locate the range of emotional qualities in a specific locale in your body. In fact, it is in that very locale that you are able to “tune in” to any “God Force,” i.e. emotional quality, at will. In this regard, I believe the following procedure will facilitate immediate access to any “God Force” (emotional quality), and afford you the ability to, as it were, invoke them at will, even converting one emotion into another in the most direct manner.

Simply place your hand flat on your upper chest, and directly underneath your hand is the locale where you encounter and can trigger any emotional quality at will. Whilst a unique control over “God Forces” can be acquired quite easily, it requires the practitioner to submit to the full onslaught, so to speak, of an emotional quality, without indulging it in any physical manner. As can be expected, this might be a most uncomfortable experience, but what is really required is for the practitioner to remain the observer, i.e. to be mindful, whilst allowing an invoked emotional quality to have its way with you.

To be able to work the procedure of gaining full conscious control over your emotions, the earlier mentioned “God Forces,”

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we need to consider the array of sefirotic/planetary attributes, these being:

<i>Sefirah</i>	Planet	Emotional Quality
<i>Binah</i> (Understanding)	<i>Shabetai</i> (Saturn)	Sadness
<i>Chesed</i> (Mercy)	<i>Tzedek</i> (Jupiter)	Joy
<i>Gevurah</i> (Might)	<i>Madim</i> (Mars)	Anger
<i>Tiferet</i> (Beauty)	<i>Shemesh</i> (Sun)	Balanced Self
<i>Netzach</i> (Endurance)	<i>Nogah</i> (Venus)	Sensuality
<i>Hod</i> (Splendour)	<i>Kochav</i> (Mercury)	Mental Alertness
<i>Yesod</i> (Foundation)	<i>Levanah</i> (Moon)	Sexual Arousal

Amongst this set of attributions we will focus our attention again on four emotional qualities, i.e. sadness (Saturn), joy (Jupiter), anger (Mars), and sensuality (Venus), which we will explore in the following practice. Be absolutely certain not to employ any imagery or memory pertaining to past incidents to trigger emotions, but to simply “invoke” an emotional quality (“God Force”) in as pure a manner as you can. So let us begin the practical survey of “God Forces” inside yourself, and explore them in the order *Madim* (Mars—Anger), *Shabetai* (Saturn—Sadness), *Nogah* (Venus—Sensuality), and *Tzedek* (Jupiter—Joy).

1. Sit or lie down comfortably, and focus your attention on the centre of your upper chest. You can do this with your eyes open or closed.
2. Next, whilst being fully aware of your upper chest, bring to mind the sphere of *Gevurah* (Might) and its association with the planet *Madim* (Mars), as well as the emotional quality of anger.
3. Ask yourself what anger feels like in your chest. Do not attempt to explain it mentally, but simply to allow yourself a “feeling appreciation” of the “God Force.” Repeat the word “anger” over and over slowly in your mind, and allow the word to trigger the relevant emotional response inside your upper chest. Allow this emotion to manifest as

intensely as you can bear it. If you think you can take it to maximum level, you could change the keyword to “rage.” When you feel that you have reached the peak of your anger experience, acknowledge the “Spirit” behind this “God Force” by saying “*Shalom Ru'ach* (or *Maggid*) *m'Madim*” (Salutations Spirit from Mars).

4. It might be difficult initially to get the “energy” of anger without thinking of specific life events, but with persistent practice you will find that you can easily switch into the energy of the “anger mode” in your upper torso. Still keeping your mind firmly focussed in the centre of your chest, switch your attention to *Binah* (Understanding) and its association with *Shabetai* (Saturn), as well as to the emotional quality of sadness. If “sadness” feels somewhat too uncomfortable in your condition of anger, you could work with a lighter mode of *Shabetai* (Saturn) which is “seriousness,” but, in terms of gaining control, the best results come from mindfully converting the anger of Mars into the sadness of Saturn. On the other hand, if you should wish to gain a more intense experience of the “*Shabetai* God Force,” you might employ terms like “despair” to trigger the relevant emotional quality. However, whilst I have no issue with pushing boundaries, I am always careful to work within the limits of personal endurance.

As in the case of “anger,” slowly repeat the word “sadness” as you allow the emotional quality accompanying the term to flood your chest, and your entire being for that matter. It is however important to keep your attention on the, as it were, epicentre of the emotional expression, i.e. the upper chest. When you ascertain that you have reached the peak of this “God Force” experience, again acknowledge the affiliated “Spirit” by saying or whispering “*Shalom Ru'ach m'Shabetai*” (Salutations Spirit from Saturn).

It is important to be aware that you are the mindful observer throughout this process, and that you should avoid indulging any of the emotional qualities in some sort of physical manner. In fact, such actions will simply weaken and dissipate the energy of the emotion, which is exactly what you do not want to do. In other words, let the “God

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Force” have its way with you, i.e. work yourself up into the strongest mode of the emotional quality, but do not indulge it in any way.

5. Next simply turn your attention to *Netzach* (Victory/Endurance) aligned with *Venus* (Moon), and sensuality. With the your full “awakeness” of your Self focussed on the centre of your chest, employ the word “sensual.” Utter the word slowly and repeatedly, and whilst employing a “feeling appreciation,” sense “sensuality” in your upper chest. Breathe deeply, and allow yourself to be flooded with feelings of sensuality.

Avoid any images which might surface at all cost, as you increase the sense of sensuality into a high energy which you experience throughout your body, but especially on your skin, as you keep using the word “sensual” with your attention focussed mainly on your upper torso. Again, when having reached what you perceive to be the peak of the experience, acknowledge the “God Force” saying “*Shalom Ru'ach m'Nogah*” (Salutations Spirit from Venus).

However pleasurable the experience may be, it is again important not to indulge the “God Force” in any physical manner, but to simply allow it to flood your being as you observe with full mindfulness what is transpiring within your emotional/physical being.

6. Lastly, turn your attention to *Chesed* (Lovingkindness), the affiliated planet *Tzedek* (Jupiter), and the great emotional quality of happiness. With your attention still firmly focussed on your upper chest, employ the word “joy” as a *Hagah* (mantra), and allow this emotional quality to surface in your upper chest. You might wish to increase the intensity of the emotional experience with words like “delight,” “bliss,” “ecstatic,” “elation,” etc., again using the chosen term as a mantra, and simultaneously using your “feeling appreciation” to increase the emotional quality in your upper torso. When you feel that you have brought yourself into a condition of peak exhilaration, acknowledge the “Spirit” affiliated with this “God Force” by saying or whispering “*Shalom Ru'ach m'Tzedek*” (Salutations Spirit from Jupiter).

7. You could regularly work this traversing of the listed four “God Forces” within yourself as a form of meditation. At the conclusion of such inner journeys in the domain of the listed planetary “God Forces,” I have personally found great benefit in acknowledging the “Oneness” of the “Whole” by uttering the standard blessing often employed at the end of prayers and incantations:

ברוך שם כבוד מלכותו לעולם ועד

Transliteration:

Baruch Shem K'vod Malchuto l'Olam Va'ed

Translation:

Blessed be the Name of His glorious Kingdom throughout eternity.

In exploring the listed “God Forces” we have been using, as it were, extreme planetary qualities, i.e. “anger” for Mars, “sadness” for Saturn, etc. Whilst this is obviously necessary for the purposes of getting control over the most drastic emotional qualities, it is clear that we could employ such qualities aligned with the said Planets which do not pertain to extreme “God Forces” like “rage” or “melancholy.” In fact, “seriousness” is an emotional quality of Saturn, and likewise “assertiveness” is a “God Force” of Mars. Furthermore, whilst we have focussed specifically on the employment of a relevant English term to align with a selected emotional quality, the “God Force” could be greatly intensified by means of associated terms in the “magical tongue” employed in *Practical Kabbalah*, i.e. Hebrew. In this regard, the four “God Forces” which we have been exploring, could be approached in the following manner:

Planet	Emotional Quality	Hebrew Epithet
<i>Shabetai</i> (Saturn)	Seriousness	רצינות [R'tzinut]
<i>Tzedek</i> (Jupiter)	Joy	שמחה [Simcha]
<i>Madim</i> (Mars)	Assertive	החלטי [Hechleiti]
<i>Nogah</i> (Venus)	Sensual	חושני [Chushani]

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uttering the Hebrew term **לֵאֱהוֹב** (*Le'ehov*) with the utmost “feeling appreciation” you can muster, in order to surrender fully to the relevant “God Force” and allow it to “have its way with you,” so to speak, i.e. to let it rise like a fountain within you and flood your being on mental, emotional and physical levels.

As noted earlier, a “God Force” can be further enhanced by means of an appropriately affiliated “Elemental/Colour/Sound” association, i.e. Air—Orange—“*EE*”; Fire—Red—“*Ah*”; Water—Blue—“*Oh*”; and Earth—Green—“*Eh*.” I will address these factors in greater detail in chapter 3. However, it should be clear that control and enhancement of emotional qualities could greatly empower ritual activities, and, as I have witnessed numerous times, effect a speedy outcome.

E. The “Nil Centre”

I have elsewhere addressed the “drawing down” of “Spirit Force,” i.e. *Avir*, *Ruchaniyut*, etc., from the expanse of infinity around you. In this regard, I made special reference to an “Infinite Point of Radiance” above you, and noted that “you can draw inspiration, health, strength, etc. from this infinite source of well-being.”⁸⁹ Successfully establishing a link with this “Infinite Point of Radiance” is certainly a most potent and empowering practice, one which affords the practitioner direct access to a primary “Source of Divine Power.” However, the most immediate and direct access to this “infinite source of well-being,” is actually within the very centre of each and every living being in existence.

When I learned of this unique focus within everything in existence, I was informed that our bodies are actually constructed around this invisible “Nil Centre,” which, a fellow companion noted, acts as a portal into infinity within the central axis of your being, via which you can link with absolutely anything in existence. My late mentor referred to the “Nil Centre” as “*Omnil*,” as it were, the “All-Nothing.”⁹⁰

Now, the “Nil Centre” is easily located inside your body by means of your imagination. Simply place the index finger of your left hand on your solar plexus, i.e. the locale directly below the breast bone, then place the the tip of your thumb of your right hand on the spot directly opposite in the middle of your back, and

imagine a straight line stretching through your body from the front to the opposite end on your back. Afterwards, place your right thumb on the side of your body at the same height as your solar plexus, as well as the thumb of your left hand at the same height on the opposite locale on your left side, and again imagine a line stretching between the two ends from side to side. Your “Nil Centre” is located in the centre of your body at the crossing of the two lines cross.

You do not have to be absolutely aware of the precise location, since its position within your body is not a “place” which you can point to with total precision. It is more like something you must be aware of by sensing it within your body, and you immediately and automatically touch it by merely focussing your attention on the said locale in your torso. Thus there is no need to search for it, since you only need to focus your mind on it and you have it. In other words, it is important to have a “feeling appreciation” of it, rather than a mental one. To locate it, you must not picture it inside your body, but rather sense it. Afterwards, your imagination is employed to open or close your “Nil Centre,” and this is achieved by imagining it opening and closing like the diaphragm lense of a camera, or the pupil of the eye, in fact in any manner you please.

Note that the “Nil Centre” opens and closes horizontally, thus you, as it were, are looking down into it, and you can draw energy, “Divine Force,” etc., via this locale like a fountain upwards into your body. Personally I employ breathing to open and close my own “Nil Centre.” In this regard, I would open it by focussing on sensing its locale during inhalation, then, during exhalation, I would imagine it expanding, virtually blow it open, so to speak. To close it again, I would return my attention to it, and on inhalation I would contract it to its original invisible status, as it were, sucking it inwards. I got the notion of doing this from the earlier mentioned inward/outward ideas pertaining to the Kabbalistic *Tzimtzum* concept, i.e. the primordial contraction (*Histalkut*) and expansion (*Hitpashtut*) within the infinite nothingness of *Ain Sof*. Hence in my mind, each time I open or close my “Nil Centre,” I imitate the most primordial act of creation.

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As some readers would probably have noticed, the “Nil Centre” is physically located in, as it were, the domain of the *Nefesh* (Instinctual Self), and whilst this portal opens to and links one with infinity, it is in fact the “Instinctual Self” which is in contact with every other *Nefesh* in existence. I have addressed this in some detail in the first volume of this series.⁹¹ Be that as it may, in terms of what was said thus far, it should be clear that everyone has a link with “infinity” via his or her own being, and all creatures within the entirety of existence, have a link with the “Whole” via their personal beings.

Whilst I had no difficulty with the concept of the “Nil Centre,” and accessing it in a practical manner, I did not initially perceive the “*OmniI*” concept addressed by my late mentor, to equate with the notion of the “Nil Centre.” In fact, I had great difficulty working with the method of “nullification” or what he termed the “‘Not-I’ method,” in which you commence with the question “What am I,” followed by rejecting every answer you may make in terms of body, mind and the five senses. By employing this method, it is hoped that the practitioner will eventually reach “the Nil-point which is identical with the All-point, for a magical secret is that the more we are NOT, the more we ARE.”⁹²

On voicing the problems I had encountered with this method, and others of a similar ilk, my mentor, the late William G. Gray, wrote me a unique meditation exercise which I could employ to move in and out of, as it were, a “Zero state.” He later included the meditation/ incantation into the consecration rite of “Sangreal Sodality” temples. It reads:

In the Timeless is the Formless
 In the Formless is the Darkness
 In the Darkness is the Stillness
 In the Stillness is the Silence
 In the Silence is the Seed

IAO

Out of Nothing comes the Being
 Out of Being Comes the Meaning
 Out of Meaning comes the Motion
 Out of Motion comes the Action
 Out of Action comes the Deed

LIGHT!

And of Light — Law
 And of Law — Love
 And of Love — Life.⁹³

The way to use it is to sit in a calm, relaxed manner, close your eyes, and to utter each phrase slowly in order to invoke within yourself inner responses in harmony with the words uttered. In this manner you would commence with your normal focal levels of consciousness, then slowly shift deeper and deeper into your “Inner Self,” until you reach the most profound sense of unattached inner centredness, from which you may resurface again when you wish to return to normal focal levels. Employing “feeling appreciation,” you use each phrase of the meditation/incantation to move progressively inwards, or to contract into your “Nil Centre.” You might even use each inhalation between the phrases like a gravitational tool to aid the process of contracting inwards. In fact, by simply using the concepts of “in” and “out,” you can simply slip into and out of the “Nil Centre.”

On performing this meditation, I noticed that my consciousness was positioned in the very spot I had previously come to know as the “Nil Centre.” My mentor responded that this was it, and then wondered why I should have had so much trouble with the idea in the first place. In my mind I had the idea that a “Nil” condition was a kind of blank state virtually bordering on being unconscious, and wondered how one would function if the “Zero condition” is indeed a blank state. Ultimately you have to come to the realisation that the “Nil” state is not something to experience, but rather something to *be*. It is a condition of “Is”-ness and equanimity in a state of deep surrender.

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By combining what I was taught about the “Nil Centre” located in the centre of my torso, with the listed meditation/incantation of my late mentor, it was relatively easy to achieve the eagerly sought after condition of “*Omnil*,” “*Zoic Zero*,” or whatever you prefer to call a timeless/formless/darkness/stillness/silent condition in the “Eternal Now” of your “Inner Self.” This is certainly not a state of unconsciousness or, for that matter, a condition of blankness. You are in fact fully alert, but your eyes are windows and your ears are doors. There is no attachment to what comes in or what goes out. You do not stop hearing or seeing, you simply do not listen and you do not look, but simply remain fully alert in the “Nowness” of the “Self.” It is all a matter of where you locate your attention, i.e. internally on the centre or externally on the circumference.

A good simile of this is the silence of a really well-worked Temple. Whilst there is a lot of noise outside the structure, the inside is silent. Of course you will still hear the noise of ordinary living going on outside, but if you shift your attention to sensing the “innerness” of the Temple, you will find it is profoundly silent. Noise begins and ends, the silence is always there. Likewise, when you shift into your “Inner Nil,” even the most fervent noise of normative existence on this planet is quite external to this enormous silent entity called “Self.” Within that silence you can function quite normally as a human being in the ordinary sense, but at a completely different level of consciousness. You have the totality of experience without having to be picky about what you are experiencing. In the words of a dear fellow companion, you are nothing and everything.

Being fully alert in the silent centre affords you an enormous capacity to experience detail, in contrast to the more generalised experience you have in conditions in which you are focussed on single events in the circumference of external living. Being focussed in a condition of single-mindedness in the “Nil Centre” is more like being omni-conscious, rather than the mistaken assumption that you are sort of unconscious. In fact, it is a condition of such silence and centredness, that you can experience the “Whole” without attachment, and without missing a single detail.

Furthermore, it is important to understand that you have to be the “stillness,” and in this regard your “Nil Centre,” the gateway between “Self” and “Infinity,” is extremely valuable. All the “magic” which you can work, as it were, “outwards” or externally, you can work equally well “inwards,” i.e. directly within your “Nil Centre.” In other words, everything that you want to do magically can be worked via the “Nil Centre.” The focus is in fact the “Nil Centre” since that is the “All-Possible-Possibilities Point.” This is a “Sacred Space” or, in actual fact, your “Inner Temple.”

A fellow companion remarked that the idea of extending consciousness is not expanding yourself in terms of time, space and events. After all, everything is within you now, and so extending consciousness is really a movement inwards into the infinity focus. This is again akin to the *Tzimtzum* concept which incorporates a simultaneous process of contraction (*Histalkut*) and expansion (*Hitpashtut*). So by moving inwards into your innermost focus, you are simultaneously expanding your consciousness outwards in order to embrace a greater “Whole.” As you focus inwards, your capacity for all encompassing outward omni-experience increases exponentially.

It is also important that all the activities you want to perform in terms of “Immediate Magic,” should be enacted within the “Inner Centre.” In fact, the real magical working is the one you perform within. This means that every external ritual expression, should indeed be “an outer and visible sign of an inner and invisible grace.” Thus, if any part of a magical ritual activity distracts from the “Centre,” it would have to be modified in such a way so as maintain the integrity of the balanced “Inner Centre.” In this regard, if chanting or uttering an incantation aloud is distracting, then you might resort to whispering the said incantation, or even vocalising it in your mind whilst exhaling, as you would when uttering it verbally. It is simply a matter of moving *into* “Nil” prior to performing a specific ritual activity, and then acting *from* “Nil.” In this manner, the magical working is part of your total “Is”-ness in which everything is conjoined, and in which there is no separation between the “magician,” the “magic,” and the result. All are part of the selfsameness of one great omni-aware consciousness called “I am.”

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In this position a ritual activity is, as it were, a “happening” rather than a “doing.” In this regard, one could say that there is no separation between the “dancer” and the “dance,” and likewise there is no separation between life and “Self,” since they are one. It is a matter of opening your heart in the “Inner Centre” in order to embrace the “Outer Circumference,” and in this regard there has to be some passion. A passionless existence is simply lousy. Passion pertains to *Yesod*, the “Foundation” on the Kabbalistic Tree of Life. In passion things move and you are stirred most powerfully. Passionately working and internalising your magical activities in a surrendered manner within your “Inner Space” or “Nil Centre,” is a critical component in the ongoing task of “Self Creation.”

.There is no primordial being without a beginning, except for Him, may He be blessed. All the powers that are extant are equivalent in His Unity, in one equality. He ascends and is hidden in the secrets of the actions and activities undertaken by the hidden power... ..

Chapter 2

Or Hagdalat — Light Increasing DIVINE NAMES & THE HUMAN BODY

A. Improving Breath & Lung Capacity

Those readers who have perused the first volume of the “Shadow Tree Series,”¹ would have noticed that I have paid particular attention to breathing and breath control. As mentioned previously, “breath is one of the most important tools in the field of *Practical Kabbalah*, and therefore a lot of attention should be given to its usage, and the cultivation of strong, healthy breathing abilities.”² In fact, powerful breathing capabilities and strong voice production is of vital importance, not only in the uttering or chanting of Divine Names and incantations, but also in maintaining good health, and excellent interaction between “self” and the greater realms of existence, both physical and spiritual.

Furthermore, just as breath and sound are employed in interactions with the external world on normal focal levels, so are they harnessed in special ways to induce altered states of awareness. In fact, it is well known that controlled conscious breathing practices:

1. afford you control over your emotions and over life in general;
2. facilitate a better condition of balance, greater concentration, and centring of the mind;
3. are often employed to strengthen health and physical well-being. In fact, as indicated in “*The Book of Self Creation*,”³ there are many breathing practices by means of which Divine Energy and Life Force are drawn into your body;

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4. are well known for the many empowering effects they has on the body, mind, soul and spirit, such as relieving stress, relaxation, restoring vitality, and even the improvement of libido;
5. can be harnessed in the enhancement and focussing of the “subtle energy” surrounding your body for a variety of purposes, just as they can be employed to focus the “life force” coursing through your body in a manner resulting in greater consciousness;

There are many wonderful qualities deriving from conscious breathing, in fact, far too many to list here in any great detail. However, to be able to breathe really well, you must have a pair of good lungs, and, whilst I have previously addressed a number of breathing techniques to be employed for the development of conscious control over yourself and your world,⁴ I wish to share in the current tome breathing practices which will not only facilitate what could be termed “magical control” over your personal life and the greater environment, i.e. the earlier mentioned “Self Centre/ Inner Circumference” and the “Outer Circumferences,” but will vastly expand your lung capacity. Clearly the notion here is: the greater the lung capacity—the greater the personal power! In this regard, let us focus on two exercises which can be employed to improve lung capacity.

Exercise 1

1. Sit or stand comfortably. Your back must be held straight without any tension whatsoever. If seated, the legs must be uncrossed, and the hands placed palms down on the thighs. Close your eyes, and relax into yourself, virtually feeling your entire being surrendering inwards, and flowing towards a centre located behind your solar plexus. Throughout these procedures we employ the “Complete Breath,” which I have delineated in some detail in *The Book of Self Creation*.⁵ The basic technique is to inhale conjointly through the mouth and nose, filling your entire torso, simultaneously extending the wall of the torso from the heart/chest, solar plexus, navel, down to the genitals/

anus. Then, whilst maintaining this physical and inner stance, continue with the exercise.

2. Take a "Complete Breath" by inhaling through mouth and nose as deep as you can, and pushing out your entire abdominal area as you inhale. Then exhale very slowly sounding "ssssssss," and as you exhale mentally count slowly and evenly, taking careful note of the length it takes to empty the lungs. The idea is to achieve an extremely slow, controlled and virtually inaudible release of breath. When you feel you have reached maximum capacity during exhalation, pause and count one before releasing whatever air remains in your lungs in a controlled manner. Again pause briefly and count one before taking the next inhalation and so working the following cycle.
3. Repeat the cycle of inhaling a "Complete Breath" and exhaling slowly in the manner delineated, doing this six times, each time increasing the length of the exhalation. Again, measure the length of the outbreath by mentally counting slowly, and attempt to extend the length of each successive exhalation by at least one or two counts. The aim should be to breathe out in this controlled manner for at least 30 seconds. You would really have mastered the technique when you can exhale in this manner for 60 seconds, without feeling a need to gasp for your next breath, or having to steady yourself by taking several breaths after such a controlled exhalation. For the purposes addressed in this tome, there is no reason to extend the exhalation beyond sixty counts.
4. Having completed the cycle of controlled exhalations on "ssssssss," continue the same breathing action whilst sounding "ffffff," and again repeating the procedure six times, each time attempting to lengthen the time of the outbreath as you mentally count at a set.
5. Continue with a further set of breathing cycles with alternating breaths respectively sounding "s" and "f" during exhalation. Keep in mind that it is the length of the outbreath which is of great importance. Again note that in order to achieve a really long, extended exhalation, you need to concentrate on keeping the lower part of the body

comfortably extended for as long as possible during the exhalation.

The greatest control is gained over the exhalation by concentrating on the navel and pushing against it slightly outwards as you exhale, so as to keep the wall of the abdomen extended whilst breathing out. In other words, you push a little bit downwards on the anus whilst breathing out. However, under no circumstance should you allow yourself to tense up or clutch the anus. It is virtually like sitting into the breath, i.e. pushing somewhat downwards, or from the inside outwards against the stomach wall.

While taking slow controlled “Complete Breaths” and so as to ensure that you are breathing deep down into the lowest portions of your lungs, a further “trick” is to slowly push the wall of your abdomen against the elastic of your underwear as you inhale, and prior to exhalation to relax into this extended position of the stomach wall for a second or two with your attention focussed on your navel. This is followed by maintaining that “tight,” yet still surrendered bodily position, by continuing to push downwards whilst keeping the abdomen slightly extended as you slowly exhale. Do not focus on the breathing cycle *per se*, but rather keep your mind unwaveringly concentrated on keeping the navel extended, doing this whilst remaining absolutely relaxed and surrendered. It is vitally important to work the entire procedure in the most relaxed manner possible.

6. At the conclusion of this act, you might well find that you still have some air left in your lungs, but the desire to inhale may be so strong and creating so much anxiety, that you forcefully expel the remaining air in order to gasp for the next breath. What you should be doing, is to calmly release the remaining air, when you sense yourself having reached the full “capacity” of your exhalation, allowing the bowel to settle into its natural disposition, and the body back into the heavy, surrendered condition.

It should be clearly noted that the procedure involves taking the attention away from the breath itself, and focussing instead firmly on the extended bowel. Whilst perhaps difficult in the early stages, keeping attention on your navel, i.e. refraining from letting your attention move away from this locale to your throat, will ensure the breathing cycle will be smooth and unencumbered.

As said, the aim should not be to achieve regular exhalations lasting around 30 seconds, which is not very long considering length of time, but rather a steady, determined control of an outbreath. This, as noted, is dependent on maintaining the tension of the abdomen wall, i.e. the circumference, whilst remaining totally relaxed and surrendered in the centre.

Exercise 2

The following practice is a more advanced version of the previous exercise. In this regard, when you have accomplished the said exercise to a satisfactory degree, you may continue with the following expanded version of the same practice. As in the case of a breathing exercise delineated in *"The Book of Self Creation,"*⁶ this one is ideally worked with a candle placed in such a manner that the flame is located directly in front of your mouth. Thus the requirement is to exhale without disturbing the flame in any way. The breathing procedures are as follows:

1. Follow the same instructions applying to the mentioned earlier breathing practice. However instead of employing "s" or "f," respectively work the technique with the mouth shaped in the following patterns and mind focussed on associated parts of your physical anatomy:

 "Ah"—Heart; *"Eh"*—Throat; *"Oh"*—Solar Plexus (Liver);
 "Ee"—Forehead; *"Oo"*—Genitals (also the perineum or base of the spine).
2. Note that you are not expected to actually sound the associated vowels, but simply to exhale them like a whisper, or perhaps better, a vapour emanating from your mouth, without stirring the candle flame in front of your

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mouth. In other words, inhale in the manner delineated earlier, then, with your abdomen extended, and kept in this expanded state throughout the practice, focus your attention firmly on the centre of your chest, and with your mouth shaped “*Ah*,” let the air escape slowly via your mouth like a vapour. Keep your attention focussed on the centre of your chest until you have completed the exhalation.

3. Repeat the practice, this time focussing your attention on your throat. Then, with your mouth shaped “*Eh*,” exhale the air slowly, again like a vapour, whilst keeping your attention focussed on your throat.
4. In turn repeat the procedure with the mouth respectively shaped “*Oh*” and attention focussed on the Solar Plexus; “*Ee*” with attention firmly placed either in the forehead, or in your tear ducts during exhalation; and conclude with the mouth shaped “*Oo*” and attention focussed on the genitals, perineum, or base of the spine.

In the current exercise it is virtually as if you are mentally pronouncing the vowel sounds inside their respectively related bodily organs, without actually sounding them with your mouth. It is understood that you sort of “awaken” those areas of your anatomy with “spiritual force” as you focus on them, and empower them as you mentally sound their respectively associated vowels inside them, whilst exhaling slowly with your mouth appropriately shaped. Some practitioners of this technique have found the practice greatly enhanced by imagining a tiny jet of energy, as it were, emanating directly out of the bodily area focussed on, i.e. streaming out of the heart, throat, solar plexus, forehead (two if you focus on the tear ducts), and the genitals/perineum during the exhalation. As I know very well, blasts of “spirit force” do emanate from the physical body, their strength being dependent on the mental/psychic capacity of the practitioner.

This breathing procedure can also be greatly enhanced and intensified, by imagining the respective bodily zones expanding or opening up, so to speak, as you focus on them during exhalation. However, be most careful to maintain physical balance during these exercises, since intense breath work can cause dizziness due

to over-oxygenation of the body. If you encounter such a physical condition, you should work these techniques only whilst seated. It is also again important to keep in mind that when you reach maximum capacity during the outbreath, and by this action might have stirred up some anxiety inside yourself, to pause for a second and count one, prior to exhaling the remaining breath. This is followed by pausing briefly again and counting one, before taking the next inhalation. This action will afford you greater control over your breath, which means that you decide when you wish to inhale, instead of your body compelling you to gasp for air.

Exercise 3

In terms of really strengthening your lungs and expanding lung capacity, the following exercise is superb. It is not an easy one, since beginners are inclined to build up anxiety whilst breathing in the manner delineated. This is the normal sense of dread experienced by your *Nefesh* (Instinctual Self), when it senses an activity which it believes is life threatening. Of course, it is not dangerous at all, and all you need to do when you begin to experience anxiety, is to surrender into the experience, i.e. becoming as heavy as possible and allowing yourself a couple more seconds during the anxiety prior to exhaling. The exercise is as follows:

1. Sit comfortably but upright, and surrender to gravity, i.e. become as heavy and as you possibly can, whilst maintaining your upright position. This physical disposition is to be maintained throughout.
2. When ready, take a small inbreath, ensuring that you are breathing down into your solar plexus/stomach. Pause for a few seconds without closing the throat, i.e. using a glottal stop during the pause. When you feel it necessary, inhale a little more and pause again for as long as comfortable, ensuring that you remain fully surrendered and resting during the pause. The aim is to feel sort of suspended between each inhalation.

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3. Continue to take successive inhalations in this manner, until you feel you have reached maximum capacity, then, after the final pause, exhale as slowly as you can and count one before taking the next inbreath. In this manner you will control your breath, and control the desire to gasp for air.

This exercise is in itself a great form of meditation. It does not only expand lung capacity, but equally keeps the mind fully focussed in the now.

Following the working of any of these exercises, it is worthwhile spending a couple of minutes simply surrendering to gravity, and being cognisant of what is occurring inside your physical anatomy. This very simple practice of inhabiting the body, and observing moment by moment even the slightest thing happening inside your body, is of enormous value both physically and psychologically. Be it an internal energy movement or an external itch, whatever it may be, you simply acknowledge and embrace it with your consciousness, and continue observing. Your “awakeness” in the “Now” has to be pretty sharp to simply observe without attempting to do anything in response to physical impulses, whether these be internal or external. Such “awakeness” is cultivated by the practice of “*Surrendering*” and “*Body Awareness*,” which I have addressed elsewhere.⁷

It should also be noted, that any uncomfortable physical disposition which might arise from working intense breathing procedures, such as the ones addressed in the first volume of this series, as well as those shared in this tome, could be easily eliminated by working a breathing practice titled the “*Mother Breath*,” which I have delineated previously and which is worth revisiting here.⁸ This procedure, which is based on the so-called “three Mother Letters” mentioned in the “*Book of Creation*” (*Sefer Yetzirah*),⁹ is worked in the following manner:

1. Sit in your usual comfortable and relaxed position. Sense yourself to be waist deep in the centre of a vast sea of Universal Life-Force, which stretches around you way beyond the horizon. Having sensed the infinity of this force around you, open your mouth, and with your lips shaped “*Ah*,” inhale simultaneously via the mouth and the nose,

imagining that you are absorbing this sea of vital “Life-Force” via your anus or your back into your body. When you reach the maximum point of your inhalation, pause very briefly as you consciously flow in the reverse cycle of exhalation.

2. The exhalation is divided into two portions, i.e. exhaling through the nose as you whisper first “*Mmmmm*” and then sound “*Shhhhh*.” In this regard, whilst whispering the said sounds during exhalation, sense the force streaming out of you, i.e. via the back or rectum, back into infinity beyond the horizon. This is termed “breathing in the manner of power,” and, as noted elsewhere, is a very intense practice which you might employ with all breathing exercises.¹⁰ I should caution you to do this with extreme care, and to cease the practice if it feels in the least bit uncomfortable or overpowering. In such an instance it would be better to breathe in a normal fashion, while imagining that you are the sea moving backwards and forwards.
3. Rest between each breath. Be aware of the emptiness within yourself in the pause immediately following exhalation, and say in your mind “After exhalation—emptiness. Before inhalation—emptiness.” Sense the meaning of these words without attempting to ruminate about them mentally, and then repeat the procedure by becoming again aware of the Universal Sea of Abundance and Life-Force around you during inhalation and exhaling it in the manner delineated.

It is a rather simple procedure which is easily executed, regarding which I wrote “during inhalation there is the silent sound of ‘*Ah*,’ while on the exhalation the whispering sounds ‘*mmmm.....shhhhh*’ can be heard. These three sounds imitate the ebb and flow motion of waves of the ocean, sounding the ‘*Ah*’ as the backwash contraction, and the ‘*mmmm*’ as the wave starts to swell, and finally the ‘*shhhhh*’ as the wave breaks on the shore. The sea is our ‘Primordial Mother’ from whom originates all life on earth, thus the Mother Letters, refer to both the action of the sea and our ability to align ourselves with it through this unique breathing exercise.”¹¹

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In conclusion it is worth considering that this breathing pattern is itself a meditation practice, which is of great use in managing stress. It is equally important in stilling the mind, setting a state of balanced harmony, and creating the most ideal condition of centredness within yourself, necessary conditions for further meditation work. In terms of stress management, this breathing practice is incredibly useful in banishing fear and in the successful control of anxiety attacks. In this specific regard, the “*Mother Breath*” is slightly expanded into the following practice which ranks amongst the best designed to dispel anxiety and facilitate an inner balance:

1. Commence the “*Mother Breath*” by inhaling on “*Ah*,” as delineated earlier.
2. At maximum inhalation, pause and prior to exhalation, flit your attention first to your forehead whilst thinking **אֶהְיֶה** (*Ehyeh*), then to the centre of your chest whilst mentally uttering **מָקוֹם** (*Makom*), and lastly to the solar plexus as you mentally say **שָׁדַי** (*Shadai*).
3. Exhale through the nose whilst whispering “*Mmmmm*” and “*Shhhhh*,” as described earlier.

There is a slightly more complex version of this technique, which is an excellent meditational procedure. It works as follows:

1. Perform the “*Mother Breath*” three times;
2. Express the “*Mother Breath*” again three times, but, as explained earlier, during the pause between the inhalation and exhalation, think the Divine Names **אֶהְיֶה** (*Ehyeh*), **מָקוֹם** (*Makom*) and **שָׁדַי** (*Shadai*) respectively in the forehead, heart and solar plexus, and then breath out in the manner employed in the “*Mother Breath*” practice;
3. Next, “inspeak,” i.e. vocalise (whisper) whilst breathing in, the Divine Name **אֶהְיֶה** (*Ehyeh*), and as you inhale slide your attention to your forehead. During the exhalation “outspeak,” i.e. whisper, the Divine Names **מָקוֹם** (*Makom*) and **שָׁדַי** (*Shadai*), whilst respectively sliding your

attention to your heart and solar plexus. Do this three times.

4. Enunciate “Divine Kingship” within the “Heart,” “Liver” and “Head” in the following manner:
 - a. Focus on your “Heart,” i.e. the centre of the chest. On inhalation “inspeak” (whisper inwardly) the Divine Name יהוה (pronounced “EE-AH-OH-EH”), on exhalation “outspeak” (whisper) the word מלך (*melech*). With this breathing cycle you are exclaiming יהוה מלך (*YHVH melech*—“YHVH is King”).
 - b. Next, move attention downwards and focus on your “Liver,” i.e. the solar plexus. Again whisper (“inspeak”) during inhalation the Divine Name יהוה, verbalised as before, and on exhalation whisper מלך (*Malach*). In this instance the full expression is יהוה מלך (*YHVH Malach*—“YHVH was King”).
 - c. Continue by shifting attention upwards to your head, and, whilst focussing on the forehead, whisper again during inhalation the Divine Name יהוה. During the succeeding exhalation whisper ימלך (*Yimloch*). Here the complete exclamation is יהוה ימלך (*YHVH Yimloch*—“YHVH will be King”).
 - d. Move your attention slowly back to the centre of the chest during inhalation, and during exhalation whisper לעולם ועד (*l’olam va’ed*—“throughout eternity”).
5. Conclude by again performing the “Mother Breath” three times.

As you have probably surmised, the Divine Name אהיה (*Ehyeh*) aligns with *Keter* (Crown) on the sefirotic Tree, and refers to the נשמה (*Neshamah*—“Divine Self”). Hence the Divine Name *Ehyeh* is associated with your forehead, and is aligned with the א (*Alef*)

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“Mother Letter,” the initial of the Divine Name itself. In turn, the very special Divine Name מַקוֹם (*Makom*—the “Omnipresent” or “Place”), which I noted refers to “the full expression of existence within the primordial ‘waters’ of the *Shechinah*,”¹² is aligned with *Tiferet* (Beauty), and refers to the רוּחַ (*Ru’ach*—“Awake” or “Conscious Self”) as well as your heart. This locale is affiliated with מֶמֶךְ (*Mem*), the second of the “Mother Letters,” the glyph which also commences the Name מַקוֹם (*Makom*). In conclusion, the Divine Name שְׁדַי (*Shadai*) aligns with *Yesod* (Foundation) on the sefirotic Tree, the נֶפֶשׁ (*Nefesh*—“Instinctual Self”), and your “liver” (solar plexus). In this instance it is the letter שׁ (*Shin*), the third of the three “Mother Letters,” and the initial of the Name שְׁדַי (*Shadai*) which is affiliated here.

Be that as it may, it should be noted that much of the work shared in this tome is based on the mastery of techniques addressed in “*The Book of Self Creation*.”¹³ In this regard, the successful employment of procedures related to sound, which I am addressing in this section, is dependent on the successful implementation of vital primary practices like the mentioned “*Surrendering*,” “*Body Awareness*,” and “*Mother Breath*,” as well as “*Toning and Tuning the Body*,” “*Spontaneous Song*,” “*The Complete Breath*,” “*Pore Breathing*,” “*Invocation of Subtle Energy*” in the palms of the hands, “*Exercising the Spirit Body*,” “*Directing Ruchaniyut: Spiritual Force*,” etc.¹⁴ I have discussed these and related techniques in great detail previously, and whilst I am recapping and expanding on some of these practices in this work, limited space precludes me from readdressing the listed techniques in the current work.

B. Five Energy Centres & Ten Gates

1. SOUND & THE FIVE BODY CENTRES

In terms of the practices addressed in this section, special attention should be given to the mentioned “*Toning and Tuning the Body*,” a meditation practice which facilitates direct contact with your physical anatomy.¹⁵ The basic practice is as follows:

1. Sit comfortably and close your eyes. Take three comfortable deep breaths, sighing on exhalation. Pause momentarily, and then take another deep breath but this time hum during exhalation and sensing your body vibrating and resonating under the impact of the sound. Surrender and become as heavy as you possibly can whilst humming. Do this three times. A basic key is to smile warmly within yourself throughout the practice.
2. Now, with eyes closed place your attention inside your toes, i.e. as if you were looking at them. Feel the warmth of your smile permeate your toes. In fact, smile *with* your toes. As you inhale, imagine that you are absorbing the Divine “Life Force” directly into your toes, and on exhalation hum and feel your toes vibrating.
3. Repeat this practice successively with your feet; ankles; lower legs; upper legs; genitals; anus; the lower zone of your torso from the navel down to the sexual organ; the middle portion of your torso from the navel up to the diaphragm; the chest; shoulders and upper arms; lower arms; hands; neck, with attention specifically focussed on the back of the neck; rear of the skull; middle of the head; forehead; ears; eyes; nose and cheek bones; mouth, teeth and jaws; and concluding with the throat.
4. Pause for a few seconds, sensing and experiencing the vibrant energetic state of your body, then, whilst smiling and breathing with your entire body, hum and feel your entire anatomy resonating and vibrating. Do this a minimum of three times.

Whilst this meditation practice takes quite some time initially to work in absolute detail, you can later combine bodily areas and “tune” these conjointly. As mentioned previously, “with practice you can reach a stage where, when time is extremely limited, you only need to take a few breaths and hum a few times in order to fully contact and vibrate your entire anatomy.”¹⁶ The key is to smile warmly with every portion of your body, and to always focus on the idea of breathing in through the pores of your skin, which I noted “means you have to allow your imagination to experience the skin as opening up into millions of little mouths as it were, and then to hum and vibrate the area you are focussed on.”¹⁷

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You will at first find that whilst certain portions of your body resonate quite easily during humming, other areas may have to be worked with for a lengthy period before a sense of resonance is achieved in them. With regular practice you will eventually reach the stage where your entire anatomy will become more entrained to the “toning,” and will eventually continue resonating following the conclusion of a “Tuning the Body” procedure. In this regard, “popping” or opening the “resonators” in your nose and head is of enormous value, not only in terms of clearing your sinus cavities but also in terms of improving vocal resonance. The more you work in producing powerful tones in your head, the more you open the blocked resonating chambers in your forehead. When these open up, your voice becomes a lot more resonant, until you reach the stage where you can produce pure tone by merely thinking it. This is where the practice of harmonic or overtone singing is of great importance, and whilst this is not something which can be taught on paper, strong and intense humming is at least a good start.

My late mentor, William G. Gray, was very clear about the human voice being “of paramount importance in ritual sonics,” since it is “most closely related to consciousness and will.”¹⁸ He also insisted that would-be magicians should employ vocal exercises in order to develop a good, resonant voice, and further maintained that “resonance comes as much from mind and soul as from body, and this is why it should be cultivated for ritual practice. To be truly resonant means uttering sounds with entire feeling, sincerity and conviction arising directly from Inner reality. The soul of a sound must be put into its body from Inside.”¹⁹ In this regard, he made reference to the “Inner Voice,” and stated that “when genuine contact is made Inwardly, it will become apparent Outwardly by sonic alterations varying from the most subtle to almost incredible degrees.”²⁰

You might commence this sonic “Inward affinity” expressed as an “Outward reality,” by focussing on the recognition, and, as it were, conscious “awakening” of what could be termed five “energy centres” in your body. I have already made reference to these locales on the human anatomy in the activities pertaining to expanding lung capacity with breathing techniques. The five are arranged on the body in the order of harmonic frequencies. In this regard, the vowel tone “EE” produces the highest overtones and is hence aligned with the forehead. In turn,

the harmonics of “EH” are lower and associated with the throat, whilst those of the vowel tone “AH” are lower still and thus assigned to the heart centre. The overtones of “OH” are even lower, and are affiliated with the liver or solar plexus, and lastly the harmonic frequencies of the vowel tone “OO” are the lowest and associated with the base of the spine or the sexual organ.

As I noted in the “*Book of Self Creation*,” the respective association of the mentioned five zones on your physical anatomy to five vowel sounds, aptly aligns with “the old associations of the sound U (oo) with ‘desire’ and ‘physical stress’; O (oh) with ‘wonder,’ ‘anxiety’ and ‘fear’; A (ah) with ‘yearning,’ ‘recognition’ and ‘satisfaction’; E (eh) with ‘enquiry,’ ‘encouragement’ and ‘disapproval’; and I (ee) with ‘higher consciousness’ and ‘divinity’.”²¹

Furthermore, the “head–heart–liver” combination pertains to the three levels of the human “Self,” i.e. *Neshamah* (head), *Ru’ach* (heart), *Nefesh* (liver),²² and, as noted elsewhere, the listed five locales on your physical body respectively align with the central “pillar” on the sefirotic tree,²³ specifically:

1. Head — *Keter*/Crown;
2. Throat — *Da’at*/Knowledge;
3. Heart/Chest — *Tiferet*/Beauty;
4. Liver/Solar Plexus — *Yesod*/Foundation; and
5. Lower Bowel/Genitals — *Malchut*/Kingdom.

Be that as it may, the mentioned five bodily centres are mainly aligned with the five major vowel sounds in the following order:

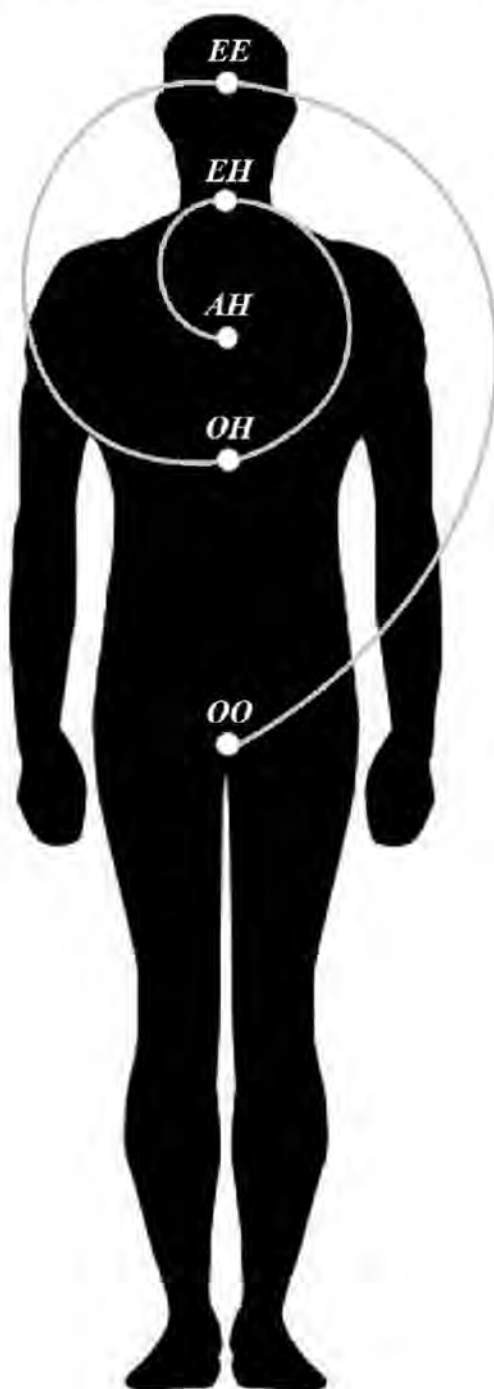
1. Heart — “Ah”;
2. Throat — “Eh”;
3. Solar Plexus (Liver) — “Oh”;
4. Forehead — “Ee”;
5. Base of the Spine (Genitals/Perineum) — “Oo”.

I have previously addressed these centres and their respectively associated vowel sounds in terms of a meditational technique termed the “Universal *Yichud*,” which I noted “combines *Kavvanah* (powerfully centered attention) and vowel chanting, all profoundly focussed in those associated special bodily parts, so as to restore and realign these ‘power centres’ in the body.” I also

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noted that “the chanting of a *Yichud* impacts similarly to the use of oriental *mantras*, causing deep relaxation, surrendering, centering and healing, amongst a whole variety of benefits.”²⁴ Space being limited in this tome, I cannot reiterate the delineation of the technique pertaining to the “Universal *Yichud*,” hence would recommend interested parties acquire “*The Book of Self Creation*” in which it was addressed in great detail.

Be that as it may, tracing the said order of vowel sounds spirally in their respective bodily locales, commencing in the heart and concluding in the genitals, we arrive at the following pattern:



Sounding the five vowels in their respectively associated locales in the human body in the clearest and purest manner possible, requires the practitioner to execute some fairly intense “tonal” activities. To begin with, you need to be absolutely clear as to how to get a vowel tone to resonate or vibrate in its appropriately affiliated zone in the human body. In this regard, I previously noted that you should “develop a ‘feeling appreciation’ associated with your heart and gut, rather than a ‘thinking one’ associated with the analytical mind.”²⁵

I further suggested the following preparation for intoning the five vowels in their respective physical locales:

“Close your eyes, relax your body, pay particular attention to the anal muscle, which must be relaxed since when you clutch down there, you are definitely ‘uptight.’ You will find that you can surrender deeply when you relax your anus. Now, start to hum and simply feel the sound vibrating in your body. Do this over and over, and focus your attention on the five different parts of your anatomy represented by the five vowels. You literally ‘look’ at these different parts of your anatomy in an absolutely relaxed manner with your eyes closed. Mentally focus the sound frequencies strongly into the area you are looking at, but be careful to remain relaxed and surrendered while doing so.

Focus your attention on the lower part of your body, especially the anus and the genitals, breathe in and vibrate that area with the sound frequencies of your humming..... You can focus the sound more strongly in that area if you push downwards on both your diaphragm and your anal muscle while humming.”²⁶

To sound the vowel “A” (*Ah*) in your heart is quite easy. You simply have to focus your attention on the centre of your chest, then, whilst employing a fairly low frequency, chant the said vowel and feel the sound resonate in your chest. If you wish, you may place your hand on your chest, i.e. on the heart centre, in order to get a strong sense of the vowel resonating in that portion of your anatomy as you intone “*Ah*.” Similarly “*E*” (*Eh*), the second vowel, is equally easily expressed, since every time you pronounce this vowel, it is annunciated directly in the throat.

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Vocalising the “O” (*Oh*) vowel tone is somewhat difficult. I noted elsewhere that this vowel is said to be the sound of “wonder,” and that the sound of the word “awe” is the precise vocalisation of this solar plexus tone.²⁷ However, to get the said vowel tone to resonate in this locale in the centre of your torso, the sound has to be dragged down into the throat. In this regard, I previously suggested that you imagine you are holding water in your mouth, and as you intone the sound in your throat, virtually in the area where you would normally gargle, to further imagine the water running down into your solar plexus.²⁸

I noted elsewhere that the vowel “E” (*Ee*) is said “to be associated with ‘higher consciousness’ and ‘Divinity’,” and that it is “rarely used as a pure exclamation by itself.”²⁹ The “Ee” vowel tone has to be produced in the cheekbones, upper nose, eyes—especially in the tear ducts, as well as in the forehead. In this regard I previously recommended that you start “by humming and feeling the sound vibrate in your nose and face.”³⁰ Next, produce the vowel sound “Ee” in the upper nose, tear ducts and centre of the forehead. Raise your cheeks as if you were smiling whilst intoning the vowel tone “Ee,” and focus the sound virtually into your forehead and eyes. As mentioned before “when you are sure that you can do this, put your attention in your eyes and the middle of your forehead, then simply push the sound into that area. The experience is something like a beam of sound being directed from a point between the eyes, sort of directly above the bridge of the nose.”³¹

The fifth and last vowel sound to explore is “U” (*Oo*), which is meant to resonate in the lowest zone of your torso. I noted previously how cattle would expand their abdomens and press against the sphincter muscle in order to bellow in the strongest possible manner. Similarly, I maintained “that if you want to focus the ‘OO’ strongly in the lower part of your body, it is worthwhile imitating the behaviour of cows and bulls, that is to replicate their call while pushing down on the diaphragm and anal sphincter muscle.”³² I cannot think of anything more to say to clarify the vocal production of the five vowels in your body, and I can but hope that readers make some sense of this delineation.

If you have achieved some ability in the delineated vocalising of the five vowel tones, you might want to consider

producing each vowel tone by way of a three step process employed during the outbreath. Commence by inhaling through your mouth and nose, and slide your attention from your mouth into the locale from whence you intend to emanate the related vowel sound, i.e. Heart—"Ah"; Forehead—"Ee"; etc. Next apply the following three stages on the exhalation:

1. Keep your attention focussed on the selected locale from whence you will be emanating the related vowel tone, and keep your mouth shaped to the contours required for the sounding of the said vowel. Then, whilst still pausing, commence the exhalation cycle and toning in your imagination for a second or two, i.e. applying the pressure of pronunciation without actually producing or emanating any physical sound. In other words, you start exhaling in your mind without breathing out physically.
2. Next, commence physical exhalation, ensuring that you are mentally focussing the outbreath in the locale aligned with your chosen vowel sound. Here the mouth is still shaped in accordance with the vowel sound to be emanated, and the same tension applied which you would normally when uttering the chosen vowel tone in its affiliated locale. However, whilst you might feel and hear the breath leaving your body, the sound is inaudibly present inside the breath and in your head.
3. Lastly you allow the audible vowel tone to emerge out of or, as it were, slip in on the breath, ensuring that you mentally and physically keep the tension of vocalising the selected vowel tone in its affiliated bodily area.

Let us say you are intending to sound the vowel "Ee" in its locale in the forehead, this vowel tone producing the highest overtone frequencies, and being also the most intense of the five vowel tones, commence by inhaling through the mouth and nose, quickly changing the shape of your mouth to align with the vocal production of the "Ee" tone, simultaneously sliding your attention into your forehead. The sensation should be as if you were drawing the breath up into your eyes and forehead, as you change the shape of your mouth to "Ee." Next you commence the exhalation portion

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of the breathing cycle in your mind. You would be applying the same mental and physical pressure in your forehead, eyes, tear ducts and upper nose, as if you were sounding “*Ee*” in your head. This is done momentarily only in your imagination. As you increase the pressure in the mentioned portions of your head and face, you start to exhale air and sensing the breath pressing in on, and flowing out of, the selected locale, which is followed by sliding or slipping in the actual vowel tone.

The plain fact of the matter is to appropriately place the breath and think the sound, including setting the required vocal tension required in the sound production, prior to actually emanating any physical tone. Much of this should already take place during inhalation, and furthermore, you need to keep the rest of your anatomy fully relaxed and surrendered throughout the entire procedure. Whilst one would want to acquire this specific skill of tone production for a variety of physical, psychological, magical or spiritual reasons, it should be noted that this vocal procedure is considered to be a most pleasurable and satisfying form of meditation.

Be that as it may, the utterance of these vowels consecutively in their respective bodily locales, equally necessitates a certain skill. As noted elsewhere in terms of working the mentioned “Universal *Yichud*,”³³ the five bodily positions and their affiliated vowel sounds have to be conjoined in a flowing manner. In other words, if you start with the vowel “*Ah*” sounded in the locale of your “Heart,” and the succeeding vowel would be “*Eh*” which would be intoned in your “Throat,” you would commence sounding the “*Ah*” in its associated locale (Heart), and then slowly slide your consciousness upwards to the throat as you simultaneously alter the shape of your mouth into that of the succeeding vowel (“*Eh*”), concluding with your consciousness fully focussed in the second locale (Throat) as you sound “*Eh*.” Plainly then, in sliding from the “*Ah*” in your “Heart” to the “*Eh*” in your “Throat,” you have to slowly change the shape of your mouth, flatten the tongue, and adjust the back of your throat, in order to slide into the tone position of “*Eh*” in the throat.

The same rule applies to all adjacent physical locales and their associated vowel sounds, i.e. upwards slide from “*Oo*”

(Genitals/Perineum) to “*Oh*” (Solar Plexus); from “*Oh*” to “*Ah*” (heart); from “*Ah*” to “*Eh*” (Throat); and from “*Eh*” to “*Ee*” (Forehead). Likewise the rule applies in reverse, i.e. flowing downwards from “*Ee*” (Forehead) to “*Eh*” (Throat); from “*Eh*” to “*Ah*” (Heart); from “*Ah*” to “*Oh*” (Solar Plexus); from “*Oh*” to “*Oo*” (Genitals/Perineum). On the other hand, when you commence with a vowel, e.g. “*Ah*” in the “Heart” and the next vowel to be sounded is “*Ee*” in the “Forehead,” you would need to, as it were, flow over the “*Eh*” (Throat) and acknowledge it mentally, as you ascend to the locale and associated vowel in the “Forehead.” Again the same rule applies when the sounding flow is downwards.

In this regard consider for example the utterance of the Ineffable Name in the manner mainly employed in this series, i.e. sounding the four consonants comprising יהוה (*YHVH*) as four vowels — “*Ee-Ah-Oh-Eh*.” In this instance, the four vowel sounds are respectively aligned with the “Forehead,” “Heart,” “Solar Plexus” and “Throat.” Commencing with intention fully focussed in your “Forehead” and your mouth appropriately shaped in accordance with the associated vowel, you would sound the vowel “*Ee*,” and then slide your attention downwards whilst slowly altering the shape of your mouth, flowing over the locale of “*Eh*” in the “Throat,” which is acknowledged very briefly as you continue downwards towards the “Heart” and simultaneously change the shape of your mouth to sound “*Ah*,” the second vowel, in its associated locale. After pausing momentarily in this portion of your anatomy, you would continue by sliding your consciousness downwards towards your “Solar Plexus” as you slowly change the shape of your mouth to its associated sound, concluding by intoning “*Oh*” whilst pausing briefly in this locale.

Finally you would need to slide your consciousness upwards towards the “Throat,” the locale of the vowel “*Eh*,” the concluding vowel associated with the Ineffable Name. In this instance, you have to slide your consciousness over the “*Ah*” position in the heart, briefly acknowledging it, before achieving full focus of your consciousness in the “Throat.” You would again slowly alter the shape of your mouth from “*Oh*” over “*Ah*” to “*Eh*,” in alignment with the flow of your consciousness from its focus in the “Solar Plexus,” sliding over the “Heart” into the “Throat.”

Whilst it might seem that the utterance of the said Divine Name in this manner would take an inordinately long time, it can be done quite rapidly. Naturally it might take a little longer to enunciate the Ineffable Name in this manner whilst you are learning the procedure, but with little skill you would be able to utter the four vowels associated with the consonants of the *Tetragrammaton* over a single breath. Keeping this highly specialised and very powerful technique in mind, we will now consider the utterance of a number of Divine Names.

2. UTTERING SACRED NAMES

Uttering Sacred Names or “Words of Power” is no easy matter. During the time that I spent learning *Practical Kabbalah* with an Israeli friend in the early 1970’s, and later “*Hermetic Kabbalah*” and Western magical doctrines with William G. Gray, it was absolutely clear that both of these very dear friends and companions were particularly keen on sharing what they knew regarding the “power of sound” employed in meditational and magical practices. As far as verbalising ritual sonics is concerned, whether it be the vocal production of pure tones, Divine Names, biblical phrases, etc., William Gray was, as noted earlier, particularly emphatic about the interrelationship of the “Outer” and “Inner” aspects of the utterance. He also made reference to what he called “Outsound” and “Insound,” maintaining “insounds” to be “supra-audible sonics only received on mental and higher levels.”³⁴ In this regard, he shared an exercise comprised of “uttering the sonic audibly for its period, and then while inbreathing, continuing to make exactly the same sound inaudibly within us directed toward the Innerworld.”³⁵

When I met William Gray in the late 1970’s, I was already well schooled in the art of inducing pure vocal sonics, which includes the ability to vocalise absolutely perfect, pure tones. These can be projected anywhere and within anything by thought alone, with dramatic results when the procedure includes the simultaneous mental utterance of Divine Names harmoniously aligned with specific intentions. I learned this skill from my earlier mentioned Israeli friend, who had the remarkable ability of

drawing people out of extreme states of melancholy and despair by singing to them. Of course, by the time I met William Gray, he added some spice to this vocal mix, and today sound is for me one of the mainstays in working many of the applications of *Practical Kabbalah* and the techniques of Ritual Magic in general.

Now whilst my late mentor made a brave effort in his writings to instruct readers on the development of the voice and the vocalising of “ritual sonics,”³⁶ it is absolutely clear that the skill of working with pure tones, or, for that matter, learning how to sing “overtones” and “undertones,” simply cannot be taught on paper. These skills have to be taught in person, i.e. passed on “by word of mouth” from one individual to the next. However, we should pay closer attention to the most important component of not only voice production, but of communication and living in general. I am again referring to breath which I have addressed in some detail earlier, and which we need to investigate in terms of the expression of magical intent by means of appropriate Divine Names, sacred phrases, magical incantations, etc.

As far as the utterance of Divine Names, or “Words of Power,” for specific magical purposes is concerned, it is generally taught that Sacred Names should be vocalised over the length of a complete breath, which would necessarily include both the inhalation and the exhalation. In this regard, when one is instructed to utter or, as some would have it, “vibrate” a magical name or “word of power,” it is customary to think that such utterance is expressed over the length of an outbreath. There is certainly nothing wrong with this approach, but it would be worthwhile giving inhalation some consideration. In this regard, one might think a Divine Name during the inbreath, and then verbalise or mentally express it prior to or on the outbreath. There are also a number of practices in which a specific Divine Name is mentally pronounced during inhalation, virtually as if it were sounded inwards, or what my late mentor termed “in-speech,”³⁷ with an entirely different Name uttered during exhalation.

Consider the following practice in which you are instructed to smile with the entire body, which is followed by extending your personal consciousness outwards as far as possible towards the

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furthest horizon. The “Whole” is then embraced with the warmth of your smile, and the entirety of your surrounding circumference imagined to be turning around you during inhalation, after which the Divine Name **יהוה** (*Yahadonahi*) [or simply **יה** (*Adonai*)] is uttered. This is followed by absorbing or drawing the “Whole” into your heart during the succeeding inhalation, followed by the mental utterance of the Divine Name **שד** (*Shadai*) in the heart during the pause prior to, or whispered during, the concluding exhalation. In terms of the mentioned practice in which a specific Divine Name is pronounced inwardly during inhalation, and another expressed outwardly during exhalation, you might equally mentally sound *Yahadonahi* whilst breathing in, and verbally express *Shadai* as you exhale.

There are also other possibilities to consider, e.g. on an inbreath one would, as it were, inhale the first half of the “word of power,” literally speaking it inwardly during inhalation, and then emanate the concluding portion during the outbreath. In this manner the “inner” and the “outer” are conjoined. I have previously referenced this technique in terms of a practice called the “*Amen Breath*” which I addressed in “*The Book of Self Creation*,”³⁸ and some readers may recall the division of the Ineffable Name into two equal portions. In this regard, I noted elsewhere that *YH* (**יה**) pertains to “the Blessed Holy One” which we are told “is the union of two pairs—the male and female aspects of God,” and *VH* (**יה**) is the “union” of the human partners.³⁹ One would assume that this division of the Ineffable Name could be employed in the said breathing technique, i.e. thinking the first letter pair on an inhalation and the second letter pair on the exhalation. However, there is another division of the letters of the component letters of the Ineffable Name, i.e. the first portion comprised of **יה** (*YHV*), the second of the concluding letter **ה** (*H*) of the *Tetragrammaton*.

In this regard, one would during inhalation “inspeak” (whisper inwardly) the three vowel sounds associated with the first three letters of the Ineffable Name, i.e. “*Ee–Ah–Oh*,” and then during exhalation “outspeak” (whisper outwardly) the vowel aligned with the concluding letter of the *Tetragrammaton*, i.e.

“*Eh*.” The practice would be further enhanced by focussing on the physical locales respectively associated with these vowel sounds, whilst they are being voiced in the said manner, i.e. focussing on the forehead, heart and solar plexus during the “*Ee–Ah–Oh*” inhalation, and on the throat during the “*Eh*” exhalation. Curiously enough, I was originally instructed in this very exercise in order to, as it were, “open up” my “Inner Being” to the flow of “Divine Abundance.”

Be that as it may, I believe the method of dividing a Divine Name, the divisions of which are then applied in meditation over the length of both an inhalation and an exhalation, could be applied to any Divine Name really, e.g. *Ehyeh*—inhalation “*Eh*–” and exhalation “–*Yeh*”; *Adonai*—inhalation “*Ahdoh*–” and exhalation “–*Nahee*”; etc.. However, in this regard I have been taught the employment of the said method in terms of relatively few Sacred Names. As a case in point, consider again the earlier mentioned Name “*Yahadonahi*” which can equally be employed in this manner. The fundamental rule is to divide a Divine Name in a natural manner, i.e. in such a way that it is comfortably expressed over the length of both inhalation and exhalation. For example, the Name “*Yahadonahi*” could be divided “*Yaha*–” [first portion] and “–*donahi*” [second portion], but it is equally divided “*Yahado*–” [first portion] “–*nahi*” [second portion], the latter division being especially meaningful if this Divine Name construct is employed in a manner applicable to the earlier mentioned way of sounding the vowels comprising the said Name in their respectively associated locales in the human body. In this way the utterance of a Divine Name over the entire length of an inhalation/ exhalation, offers the practitioner a single, coherent, and most harmonious cycle of Inner/Outer communication.

In this regard, a fellow Companion of this Tradition summarised the matter succinctly by indicating that in working this specific technique, one is synchronising breath with the flow of energy. As it is, there are several Divine Names which can easily be divided into two equal parts of which the first portion can be spoken inwardly during inhalation, and the second enunciated outwardly. You are not actually producing a physical sound during the inbreath, but, as indicated, you simply whisper the first portion

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of a Divine Name whilst breathing in. Likewise you whisper the second portion of the said Name during the outbreath.

Now, I have encountered some differences of opinion regarding this practice, some claiming that Divine Names should never be expressed inwardly during an inhalation, whilst there are others who rank this practice amongst the most powerful spiritual activities.

3. OPENING THE TEN GATES

A couple of weeks following the demise of my late mentor William Gray in 1992, I acquired what appeared to be a late 19th or early 20th century manuscript on *Practical Kabbalah* titled “*Ma’aseh ha-Tzafon (ha-Tzafun)*,”⁴⁰ i.e. “The Work of the North” (or perhaps “The Hidden Work”). Whilst the text carried a Hebrew title, the manuscript itself was written in French. I have to date not found a Hebrew version of this work, but what was particularly intriguing to me, were the many interesting magical/meditational workings delineated in the text, especially a section titled “*Opening the Gates*” pertaining to the chanting of the set of Divine Names which can be found in most of the popular contemporary delineations of the kabbalistic Tree of Life.

The unknown author of this work maintained the ten *sefirot* to be, as it were, “channels” of unique “Spirit Forces” acting throughout existence, which could be “opened” by means of specific actions within yourself, in order to allow associated “Spirit Powers” to flow freely into your personal being, and thence via your body, mind, soul and spirit, into the greater circumference of your external environment. There are also further statements that it is your personal disposition, i.e. physically, emotionally, mentally and spiritually, which sets your relationship with your world, and that everything around you arranges itself, i.e. in terms of interacting with you, in accordance with your personal emotional/mental stance.

In this regard, the author of this enigmatic text contended that it is the sefirotic/planetary “power flow” within you which sets the tone of mutual interaction between yourself and others, and that if you have, for example, the “Gate of *Gevurah*” (Might/Severity) open in your life, everybody will experience you in terms of that

“Gate,” never mind how hard you try to come across as kind, thoughtful, humorous, etc. On the other hand, an individual who has the “Gate of *Chesed*” (Lovingkindness) open in his or her life, will find everybody thinking of him/her in only the kindest terms, viewing all the personal antics of the said individual with good humour, etc., despite the fact that this character might be the nastiest manipulator and abuser of others on this planet.

This reminded me of an incident which involved two of my personal friends. We were invited to dinner at the home of a very astute, high profile socialite who has great standing in the local business community. During dinner one of my said friends was telling great stories which had everybody in fits of laughter, despite the fact that these sagas were peppered with profanities. The second friend, who probably thought “if ‘so and so’ can get away with it, I too have a couple of nice stories up my sleeve,” promptly proceeded to share a tale equally comprised of some crudities. Everybody at the dinner table looked at him in absolute shock, and fixed him with the icy glances of total condemnation. What was rather odd, was the fact that the individual in question did not share anything nearly as crude as what had already emanated from the mouth of my other friend.

Later, as I helped myself to a glass of water in the kitchen, our hostess approached me and exclaimed “How dare he utter such filth at my dinner table?” When I responded “What he said did not appear to me to be nearly as crude as Patrick’s stories,” she retorted “....but that’s Patrick, and he is delightful!” At this point I laughed out loud, since my very dear friend Patrick Mynhardt, the late legendary icon of South African theatre, was so beloved by all and sundry, he could verily have gotten away with murder. In fact, he could face you with the most awful insults, and all you would hear in your mind was “I love you.....I love you”! On the other hand, the second friend at the said dinner table was vilified for his behaviour, and I believe it was all a question of sefirotic “Gates,” i.e. the “Inner Power” flowing through each of us which triggers ambient responses in our external environment. Thus the title “*Opening the Ten Gates*” refers to unique procedures employed in the enhancement, within yourself and your environment, of “Spirit Forces” affiliated with the ten *sefirot*. In this regard, a Divine Name directly affiliated with a *sefirah*, is vocalised in a specific

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manner, in order to allow the flow of the qualities of that *sefirah* to manifest within yourself, and which would be apparent to anyone you may encounter in your daily life.

In terms of these “Opening the Gate” practices, the rule is to commence fully focussed and prepared in the locale of your physical anatomy corresponding to the vowel tone of the first syllable of the Divine Name employed in opening the desired “Gate.” For example, if you intend opening the “Gate of *Chochmah*” (Wisdom) on the sefirotic Tree by means of its associated Divine Name, i.e. יהוה (*YHVH*) vocalised “*Ee-Ah-Oh-Eh*,” the procedure would start in the forehead, the area of your body aligned with the vowel “*Ee*,” which is the initial syllable of the Ineffable Name. It is not good enough to think that you can “Open the Gate of *Chochmah*” by merely sounding the four vowels associated with the Ineffable Name. You need to prepare by placing your consciousness fully in the right physical locale, and establish the correct breath/energy tension of the associated vowel tone in the said locale, which is virtually like reaching the appropriate attunement prior to sounding the instrument.

So it would be necessary to establish the right vocal tension in the appropriate physical locale to start with, and then to commence the force flow of the Divine Name which will open the appropriate sefirotic “Gate.” It is also worth noting that it is the first and last vowel tone of a Divine Name which is of particular importance. In other words, the point where you start, and the point you aim at in conclusion, the whole enunciation from beginning to end being a smooth, orderly flow of sound and mind. This flow is maintained during both inhalations and exhalations, i.e. the vowels of a selected Divine Name employed to open a sefirotic “Gate” are chanted in their associated physical locals during both the inbreath and the outbreath. During inhalation the said vowels are enunciated mentally as you focus your attention on their respectively associated physical locales, whilst during the exhalation you equally focus on the said locales in your anatomy as you chant the vowels of the Divine Name. Now let us peruse the ten sefirotic “Gates,” these being:

<i>Sefirah</i>	Divine Name	Associated Vowels	Physical Locales
1. <i>Keter</i>	<i>Ehyeh</i>	<i>Eh–(Ee)–Eh</i>	Throat–(Head)–Throat
2. <i>Chochmah</i>	<i>YHVH</i>	<i>Ee–Ah–Oh–Eh</i>	Head–Heart–Solar Plexus–Throat
3. <i>Binah</i>	<i>Elohim</i>	<i>Eh–Oh–Ee</i>	Throat–Solar Plexus–Head
4. <i>Chesed</i>	<i>El</i>	<i>Eh–(llll)</i>	Throat
5. <i>Gevurah</i>	<i>Elohim Gibor</i>	<i>Eh–Oh–Ee</i>	Throat–Solar Plexus–Head
		<i>Ee–Oh</i>	Head–Solar Plexus
6. <i>Tiferet</i>	<i>YHVH Eloah va-Da'at</i>	<i>Ee–Ah–Oh–Eh</i>	Head–Heart–Solar Plexus–Throat
		<i>Eh–Oh–Ah</i>	Throat–Solar Plexus–Heart
		<i>Ah–Ah–Ah</i>	Heart–Heart–Heart
7. <i>Netzach</i>	<i>YHVH Tzva'ot</i>	<i>Ee–Ah–Oh–Eh</i>	Head–Heart–Solar Plexus–Throat
		<i>Ah–Oh</i>	Heart–Solar Plexus
8. <i>Hod</i>	<i>Elohim Tzva'ot</i>	<i>Eh–Oh–Ee</i>	Throat–Solar Plexus–Head
		<i>Ah–Oh</i>	Heart–Solar Plexus
9. <i>Yesod</i>	<i>Shadai El Chai</i>	<i>Ah–Ah–Ee</i>	Heart–Heart–Head
		<i>Eh</i>	Throat
		<i>Ah–Ee</i>	Heart–Head
10. <i>Malchut</i>	<i>Adonai ha-Aretz</i>	<i>Ah–Oh–Ah–Ee</i>	Heart–Solar Plexus–Heart–Head
		<i>Ah–Ah–Eh</i>	Heart–Heart–Throat

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Each of the ten “Gates” is opened in a special manner, and thus needs detailed description.

a. *Keter* (Crown)—First Gate

ק"קס—*Eh'yeh*

“*EH—EE—YEH*”

Throat—Forehead—Throat

In the earlier mentioned “*Ma'aseh ha-Tzafon*” manuscript⁴¹ the original instructions for opening the “Gate of *Keter*” the “Crown on the sefirotic Tree, read:

“Commence in the throat, move rapidly to the thorn of the *Yod*, and conclude in the throat.”

Whilst this may sound very cryptic, the “thorn of the *Yod*” is a reference to the very tip of the letter ך, which is located between your eyes in the centre of your forehead, directly above the bridge of the nose. As it is, the letter ך (*Yod*) is vocalised “*EE*,” which is sounded in this very locale. In fact, as you utter it, the sound should resonate in the upper part of your forehead, eyes with special emphasis on the tear ducts, and the upper portion of your nose. With your attention focussed in your head, the “*EE*” should have an audible whistling sound.

Regarding opening the “Gate of *Keter*”:

1. Commence by “inspeaking” the opening vowel of the Divine Name pertaining to this *sefirah*, i.e. sounding it in your mind and shaping your mouth accordingly as you inhale. In this manner you are preparing yourself for what you will do during the succeeding exhalation.
2. Next, prior to exhaling, focus your attention on your throat.
3. Continue by briefly exhaling without making any sound whatsoever from the locale where you would be intoning the opening vowel, and then vocalise “*EH*,” which sounds like the word “air,” the very sound produced by goats.

4. Next, flit your attention upwards into the mentioned locale between your eyes, simultaneously changing the shape of your mouth to change the frequency of your utterance to “EE,” which is very briefly intoned in your forehead, eyes and upper nose. To get a good “EE” sound in your forehead, you simply push the tip of your tongue against the back of your bottom teeth, simultaneously letting it press against your eyeteeth. However, your attention should at this point not be on your tongue, but on the locale between your eyes where you are sounding “EE.”
5. Conclude by quickly sliding your attention downwards back to the throat and sounding again “EH.”

The complete Divine Name should sound something like “EH—eeYEH.” In this manner you have learned the skill of generally intoning the Divine Name יהוה (*Eh'yeh*) and the opening of the “Gate of *Keter*.” Do not be concerned about the actual frequency, i.e. the pitch, employed during the vocalisation of this gate. Simply accept the first sound that emanates from your mouth. However, if you should find that the said frequency does not work for you, so to speak, simply change to a slightly higher frequency. At all times the desideratum should be comfort, and there should be no physical strain or tension in the utterance of the five vowel tones employed in opening the sefirotic gates.

In the current instance it is also important to keep in mind the beginning and the end of the Divine Name employed in opening the current gate. In this regard, you flow from the opening vowel to the concluding vowel, without paying too much attention to the incidental central vowel “ee,” which is, as it were, briefly flicked into your forehead, prior to settling into the concluding vowel.

In terms of the chanting of Hebrew Divine Names, I was taught to “inspeak” the initial vowel sound of any Divine Name in order to get my attention fully focussed and settled in the locale appropriate to the said opening vowel tone. The whole idea of “inspeak” pertains mainly to specific Divine Names, *Haga'ot* (Hebrew mantras), short incantations, etc., some of which I have referenced elsewhere in this tome.

b. Chochmah (Wisdom)—Second Gate

יְהוֹה—YHVH

“EE—AH—OH—EH”

Head—Heart—Liver—Throat

As we noted earlier, these are the locales in your body where you respectively sound the vowels “EE” (Head), “AH” (Heart), “OH” (Solar Plexus/Liver), and “EH” (Throat). Hence, in terms of opening the “Gate of *Chochmah*”:

1. Commence once more by “inspeaking” the opening vowel of the Divine Name pertaining to the current *sefirah*, i.e. again sounding it in your mind and shaping your mouth accordingly during inhalation.
2. Prior to the succeeding exhalation, prepare your face and focus your attention on your forehead in readiness to sound the opening vowel of the Divine Name aligned with this sefirotic gate.
3. With your attention fully focussed on your forehead, i.e. in the earlier mentioned locale between your eyes, continue by briefly exhaling from that spot without sound and then vocalise “EE,” ensuring this tone is resonating in your face, i.e. in the eyes, tear ducts and upper portion of the nose.
4. Next, whilst slowly changing the shape of your mouth to the second vowel, slide your attention down to your heart where you intone the vowel “AH.” In this instance you are, as it were, sliding over the locale of the throat and its associated “EH” vowel, in order to reach the intended location in your heart.
5. Continue by moving your attention further down into your solar plexus (liver), simultaneously changing the shape of your mouth and pulling the sound low down into your throat in order to vocalise “OH,” which sounds like a gagging, very guttural enunciation of the word “awe.”
6. Then, whilst sliding upwards over the location of the heart and its associated vowel, feel as if the sound is literally opening up as it ascends into the concluding “EH” located in the upper portion of your throat.

Keep in mind that this entire action is done over a single exhalation, and thus it is important to ensure that you can comfortably intone the Divine Name over the length of the entire exhalation without running out of breath. In order to maintain a smooth flow of breath and tone, you need to breathe deep down into your belly, and then keep the abdomen extended whilst exhaling and sounding the Divine Name. However, there should be no overt strain. You simply need to keep the abdominal wall tight, as you relax into sounding the component vowel tones in their respective locales in your body. Perhaps the best way to think about the exhalation during the vocalisation of the Divine Name is the downwards push and upwards expression.

c. *Binah* (Understanding)—Third Gate

אלהים—*Elohim*

“EH—LOH—HEEM”

Throat—Liver—Head

To open the “Gate of *Binah*”:

1. Commence by “inspeaking” the opening vowel of the current Divine Name in the manner delineated in the previous gates.
2. Then, again in the pause prior to exhalation, focus your attention on your throat and shape your mouth in readiness for the enunciation of the opening vowel of the current Divine Name.
3. Commence exhalation without sound and then intone the vowel “EH” in your throat in the earlier delineated manner.
4. Next, change the shape of your mouth and by means of the “l....” consonant in the current Divine Name, drag the sound deep down into your throat, i.e. virtually lock it in the locale where you would normally encounter a gagging reflex. Then, with your attention focussed in your solar plexus, intone “OH” in this locale.
5. Next, whilst slowly changing the shape of your mouth to the third vowel, slide your attention upwards to the locale in your forehead, sensing how the sound is also sliding

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upwards from your solar plexus, over your heart and throat into your head where you intone the vowel “*EE*.” The concluding portion of the said Divine Name, i.e. “...*him*,” is intoned fairly quickly, following which you keep resonating the final “*mmmm*” tone over the remainder of the concluding exhalation.

With the current gate the difficulty is to get the second vowel, the one following the letter “*L*” to resonate in the solar plexus. It is therefore important to position the “*OH*” in the right locale deep down your throat, which will affect the said resonance in your solar plexus. Also remember that the ascent of the sound from this locale to the concluding “*EE*” in your head, you need to, as it were, flow over the intermediary vowels of “*AH*” (heart) and “*EH*” (throat). Of course, you must not sound these intermediary vowels, but simply flow over them as you move your attention and the sound from one relevant locale to the next. However, as far as the actual component vowels of a Divine Name are concerned, each should be intoned separately in the clearest possible manner.

It is also important to note that, except for the very sonorous “*l*,” “*m*” and “*n*,” no special attention is given to the consonants of a Divine Name, since the mind should be mainly focussed on the vowels and their respective locales in the human body.

d. *Chesed* (Mercy/Compassion)—Fourth Gate

𐤇𐤍—*El*

“*EH—LLLLLLLLL*”

Throat

To open the “Gate of *Chesed*”:

1. Commence again by “inspeaking” the opening vowel of the Divine Name, and shape your mouth as well as focussing your attention in readiness for sounding the single vowel of the current Divine Name in your throat.
2. Commence exhalation again without sound and then intone the vowel “*EH*” in your throat. However, this time do not

intone the vowel over the entire length of the exhalation, but simply sound the vowel and fairly quickly move to intoning the concluding “*l*” in the same locale in your throat, and intoning this consonant over the length of the remaining breath.

One of the problems in doing this kind of activity is the desire to get it right. This can cause major frustration and seriously impede efforts. In this regard, it is far better to surrender the desire to perform these procedures perfectly, and to just work them whilst feeling your way through them. In this manner you will find that the various aspects of sounding a Divine Name will simply slot in. The entire matter is a question of resonance, i.e. resonating the vowel tones in their respectively associated physical locales.

As indicated, the Divine Name “*El*,” like the pleasurable purring of a cat, is intoned entirely in the throat, though of course not intoned like a purr but sounded with the same emotion, i.e. happiness. In this instance you briefly utter the opening vowel and forthwith settle the concluding consonant in the throat. The “*l*” is then kept sounding, as said, in the throat for the length of the exhalation. In this regard, it is worth emulating the American pronunciation of the letter “*l*,” since in uttering this consonant they are inclined to sort of swallow the sound.

I have been told that the Divine Name “*El*,” pertaining to the jovial sphere on the sefirotic Tree, is expressed in the locale of laughter, i.e. the throat, and here joy and laughter is what this Divine Name is all about, as is the sense of the ecstatic and expansive acceleration of “Life Force” around you whilst you emphasize the “*l*” consonant in the Divine Name” directly in your throat.

d. *Gevurah* (Severity/Might)—Fifth Gate

אלהים גבור—*Elohim Gibor*

“*EH—LOH—HEEM—GEE—BOHR*”

Throat—Liver—Head—Head—Liver

To open the “Gate of *Gevurah*”:

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1. Commence as usual by “inspeaking” the opening vowel of the Divine Name, and shaping your mouth accordingly as you focus your attention in readiness for sounding the opening vowel of the current Divine Name in your throat.
2. Pause again momentarily prior to exhalation, as you focus your attention on your throat and shape your mouth in readiness for the enunciation of the opening vowel of the Divine Name.
3. Commence exhalation without sound and then intone the vowel “EH” in your throat.
4. Again, employing the “I....” consonant to drag the tone down in your throat, intone the vowel “OH” in this locale and feel it resonate in your solar plexus.
5. Continue by changing the shape of your mouth to utter the third vowel, and slide your attention up to the your forehead, in the manner delineated earlier, and intone the concluding “...him.”
6. Following on forthwith from this is a forceful reiteration of the “EE” vowel, which is vocalised in conjunction with the consonant “g.” Virtually like the “gi” in “give,” simply hammer the opening consonant/vowel combination of “gibor” in your head, and then, without sliding, drop your consciousness down into your solar plexus where you equally forcefully chant “bor,” the latter sounding like “bore.”

Now, whilst I am fairly comfortable with “Elohim” portion of this Divine Name construct, it is clear that the “gibor” portion is extremely harsh. Hence I personally find the “Gate of *Gevurah*” with its inherent aggression to be particularly uncomfortable, and thus have rarely resorted to opening this gate, doing so only in extreme circumstances when absolutely necessary. In uttering the “gibor” portion of this Divine Name complex, you have literally let your attention drop in free fall from the “gi” locale to “bor” in the solar plexus. The two component vowels of “gibor” are thus enunciated separately and focussed in their respective bodily zones, without any sliding of attention between them. Just as you employ the “g” to hammer the “gi....” in place in your forehead, so do you use the “b” to knock the “bor” into your solar plexus.

e. *Tiferet* (Beauty/Harmony)—Sixth Gate
יהוה אלוה ודעת—YHVH Eloha va-Da'at

“EE AH OH EH EH LOH AH VAH DAH AHT”

Head—Heart—Solar Plexus—Throat—

Throat—Liver—Heart—Heart—Heart—Heart

To open the “Gate of *Tiferet*”:

1. Commence by “inspeaking” the opening vowel of the Divine Name construct, shaping your mouth accordingly as you focus your attention in readiness for sounding the opening vowel of the said Divine Name in your forehead.
2. Pause again briefly prior to exhalation and focus your attention in your forehead, eyes and tear ducts, and shape your mouth in readiness for the enunciation of the opening vowel of the Divine Name.
3. With your attention fully focussed on your forehead, i.e. in the earlier mentioned locale between your eyes, continue by briefly exhaling from that spot without sound and then vocalise “EE,” ensuring this tone resonates in your face, i.e. in the eyes, tear ducts and upper portion of the nose.
4. Next, trace the remainder of the vowels comprising the Ineffable Name, i.e. slide your attention down to your heart and intone “AH,” and thence lower down into the solar plexus (liver) as you drag the sound down into your throat in order to vocalise “OH,” and concluding by sliding your attention upwards and reshaping the sound into the “EH” to be uttered in the throat.
5. With a slight glottal stop, commence the middle portion of the Divine Name complex, i.e. “Eloah,” by reiterating the “EH” tone in your throat, after which employ the connecting “l” to drag the tone down into your throat and sliding your consciousness back down into your solar plexus, where you sound “OH.” Continue by sliding your attention as well as the sound into your heart, as you open your heart and intone “AH.”
6. Conclude the entire procedure by uttering the three vowels of the concluding portion of the current Divine Name

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construct, i.e. “*va-Da’at*,” in your heart. It should be as if you were giving yourself three little hammer strokes in your heart, as you chant “*VAH—DAH—AHT*.”

The *sefirah* of *Tiferet* (Beauty) is all about “Heart,” and hence opening the “Gate” of this *sefirah* incorporates an emphasis of “*AH*,” the vowel affiliated with the heart.

f. *Netzach* (Victory/Endurance)—Seventh Gate

יהוה צבאות—*Yhvh Tzva’ot*

“*EE—AH—OH—EH—Tz’VAH—OHT*”

Head—Heart—Solar Plexus—Throat—Heart—Liver

To open the “Gate of *Netzach*”:

1. Again commence by “inspeaking” the opening vowel of the Divine Name combination, as you bring your attention to your forehead in readiness to utter the opening vowel of the Divine Name construct in this locale.
2. As before, pause briefly prior to exhalation as you firmly focus your attention in your forehead, eyes and tear ducts, and then commence the vocalisation of the opening vowel “*EE*,” again ensuring this tone is resonating in your eyes, tear ducts, and upper portion of the nose.
3. Continue the flow by tracing the remainder of the vowels of the Ineffable Name, as you slide your attention down to your heart where you intone “*AH*,” and then, whilst dragging the sound down into your throat, slide your attention down towards your solar plexus (liver), where you vocalise “*OH*.” Conclude by raising your attention upwards as you slowly alter the shape of your mouth, in order to sound the vowel “*EH*” in its appropriate locale in the throat.
4. Conclude by uttering the two vowels of the term *Tz’va’ot*, i.e. “*AH*” and “*OH*,” respectively in the heart and solar plexus, doing so directly without sliding from one vowel to the next.

g. Hod (Glory/Splendour)—Eighth Gate
אלהים צבאות—Elohim Tzva'ot

“EH—LOH—HEEM—Tz'VAH—OHT”
 Throat—Liver—Head—Heart—Liver

To open the “Gate of *Hod*”:

1. Commence by “inspeaking” the opening vowel of the Divine Name construct, i.e. “EH,” and shaping your mouth accordingly as you focus your attention in readiness for sounding this opening vowel of the current Divine Name in your throat.
2. Pause again momentarily as you focus your attention in your throat, and then intone the opening vowel “EH” in the throat.
3. Continue the procedure by dragging the sound down your throat, in order to vocalise the “OH” vowel in its appropriate locale in the solar plexus (liver), simultaneously sliding your consciousness downwards into the same bodily position. Afterwards complete the first portion of the current Divine Name combination, by sliding your attention upwards to your forehead, at the same time changing the shape of your mouth slowly so as to intone the vowel “EE” in its relevant locale in the forehead, eyes, tear ducts, and upper portion of the nose.
4. Conclude by again intoning the two vowels of the term *Tz'va'ot*, i.e. “AH” and “OH,” respectively in the heart and solar plexus, without sliding from one vowel to the next.

h. Yesod (Foundation)—Ninth Gate
אל חי—Shadai El Chai

“ShAH—DAH—EE—EHL—ChAH—EE”
 Heart—Heart—Head—Throat—Heart—Head

In order to open the ninth gate:

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1. Commence by “inspeaking” again the opening vowel of the Divine Name construct, shaping your mouth accordingly as you focus your attention in readiness for sounding the opening vowel of the said Divine Name, i.e. “*AH*” in your heart.
2. Pause briefly whilst focussing your attention on your heart, and then, on exhalation, intone the vowel “*AH*” in the said locale.
3. Utter the second syllable of the Divine Name, which is again “*DAH*,” in the same bodily zone, and then slide your attention to your forehead, simultaneously changing the shape of your mouth to sound the vowel “*EE*” in its appropriate locale in the forehead.
4. Continue with the remainder of the Divine Name construct of this “Gate,” i.e. sound the syllable “*EHL*” in the throat, then bring your consciousness back down to your heart and intone the syllable “*ChAH*,” and concluding by raising your attention back to your forehead where you sound “*EE*,” the concluding vowel of the current Divine Name Construct.

i. *Malchut* (Kingdom)—Tenth Gate

אֲדֹנָי הָאָרֶץ—*Adonai ha-Aretz*

“*AH—DOH—NAH—EE—HAH—AH—REHTz.*”

Heart—Liver—Heart—Head—Heart—Heart—Throat

In order to open the “Gate of *Malchut*”:

1. Commence by “inspeaking” the opening vowel of the Divine Name construct, shaping your mouth accordingly as you focus your attention in readiness for sounding the opening vowel of the said Divine Name in your heart.
2. Having paused briefly to focus your attention firmly in the appropriate physical zone, sound the opening vowel, i.e. “*AH*,” in your heart.
3. Continue by sliding your attention downwards to your solar plexus, simultaneously dragging the sound down into your throat in order to get the next syllable, i.e. “*DOH*,” to

resonate in the said locale. Then move your attention back to your heart to sound the syllable “*NAH*,” after which you slide your consciousness up to your forehead, whilst simultaneously changing the shape of your mouth so as to sound the vowel “*EE*” in its appropriate locale.

4. Return your attention back to your heart in order to sound the opening vowel of the second portion of the Divine Name construct associated with the “Gate of *Malchut*,” i.e. “*AH*.” Reiterate the same vowel in the heart, and then complete by uttering the concluding syllable, i.e. “*RETz*,” in the throat.

Having considered the ten “Gates” aligned with the ten *Sefirot*, it should be noted that there are ten spiritual “qualities of action” which should be enacted following the opening of any of their respectively associated “Gates.” These are:

1. *Keter* — **יהי** (*Ehyeh*—“I am”): Imagine and sense your physical body dissolving into “Light,” and turning into an energy body. As you open the “Gate of *Keter*” by means of the affiliated Divine Name, you sense your entire physical construct vibrating at a certain frequency. This is a kind of energy tension which you move into and maintain as you utter the Divine Name *Ehyeh* in the manner delineated. This action is deliberate and intentional, and there is a condition of inner calm and outer tension being maintained.

In this regard, you the inner “Centre,” who are surrendered and deeply relaxed, commence control over the “Circumference” of your physical body, by visualising it turning into an energy body, and then maintaining a certain energy frequency or tension within it. The existence and coherence of anything is a matter of structures of “energy tensions” being maintained in the “Now.” So there is a condition of tension in the circumference while the centre remains still.

The magic will be when you can control Centre/Circumference with energy tension. So with the first “Gate” you are to experience the body dissolving into an energy body, becoming virtually as diaphanous as you

might imagine a subtle “Spirit Intelligence” would be. This is actually more of a “feeling appreciation” rather than a mental visualisation. The visualisation must be accompanied with feeling. In this regard, it is better to have an intuitive inner sensing, rather than visualising without feeling.

When you open the “Gate of *Keter*,” you sense the resonating Divine Name turning your body into a vibrant structure of pure energy, in which you maintain a certain energy tension. One noted author termed this your “inner body” or “essence identity,” which enlivens your entire physical anatomy from within.⁴² In opening the “Gate of *Keter*” in a successful manner, you have to sense the “inner aliveness” of your body as an actual energy, and maintain a certain tension within this without any physicality. The “Centre Awakeness” and “Circumference Aliveness” unite in “Awake Aliveness.”

2. *Chochmah* — יְהוָה (*YHVH*): The second sphere pertains to time and timelessness. In opening the “Gate of *Chochmah*,” you have to shift your consciousness to the centre of your being, and be aware of past, present and future as one in the “Eternal Now.” Whereas the first *sefirah* refers to *Ehyeh*, the “I am,” as it were, within an energetic “Spirit Vehicle” or “Energy Body,” the “Gate of *Chochmah*” pertains to the eternality of that “Energy Body.”

In this regard, you shift your consciousness to the centre, where, as said, you should sense the past, present and future as one within your inner being. This is the “awake aliveness,” the “aliveness” and the “awakeness” fully alert in the “Now.” The Divine Name here is the ineffable יְהוָה (*YHVH*), the Divine Name which I noted elsewhere “articulates the absolute totality of Divine Being, הָיָה הוּוֹה וְיִיְהִי (*Hayah Hoveh v'Yiyeh*—‘He was, He is and He will be’).”⁴³

All time and all manifestation “exists” in the “Now.” There is not really a past, present and a future. That is purely a perception for our convenience.

Everything manifests in the “Present,” and all existence is flowing into existence from the “Eternal Now.” It is worth considering that you are not really 20, 30, 40, 50, or whatever age you may attribute to yourself. You are in fact eternal in the “Now,” and may have indeed been emanating your physical existence for say 20, 30 or more years. That which is being emanated in the “Eternal Present” moves away from you, not you from the emanation.

You are in fact the “Nothing” eternally emanating the “All” of your becoming in the “Now.” Eternity is not a past/present concept, but a realisation in the “Now.” So to fully realise the “All-in-All-Past-Present-Future,” you have to move inwards instead of outwards. Thus timelessness and all time are held within the “Now,” which you are meant to be when you open the “Gate of *Chochmah*.” In this regard, it is worth gaining a feeling appreciation of the value of “Nothingness,” as for example delineated, with enormous perception and clarity, in a seminal work titled “*Only One Sky*” by the late Bagwan Shree Rajneesh (Osho).⁴⁴

It is simply a question of the “totality” of “Is-ness,” which is what *Chochmah* (Wisdom) is all about. It is again the play between י (Yod) and א (Alef), between *Chochmah* and *Keter*, which I have addressed elsewhere.⁴⁵ In terms of Kabbalistic reasoning, *Keter* (Crown) is the upmost tip, the “thorn” as some would say, of the letter י (Yod). *Chochmah* is the letter Yod itself, which begins existence. א (Alef) is the “all-ness of Eternal Being,” י (Yod) is the “flow of Temporal Expression.”

In this regard, it has been noted that *Malchut*, the Kingdom of material existence, and אדנאי (Adonai) the Divine Name associated with this level of existence, comprise a combination of “being” and “doing.” Thus, א (Alef), the capital of אהיה (Ehyeh), is the commencement of the Divine Name אדנאי (Adonai), whereas י (Yod), the capital of יהוה (YHVH), is its conclusion.⁴⁶

So again, when you open the “Gate of *Chochmah*,” it is the timelessness of the flow of your life you have to sense in the “Now.”

3. *Binah — Elohim*: Whilst the “force flow” of *Chochmah* (Wisdom) is undifferentiated, in *Binah* (Understanding) forces are, as it were, “channelled” or differentiated. Here “Spirit Force” flows into “Forms.” First — “Energy”; second — “Time/Timelessness”; third — “Space,” in which “Forms” are affirmed and reaffirmed in the “Eternal Now” of “Self.” In this regard, opening the “Gate of *Binah*” necessitates the “Self Centre” freely expressing, as it were, radiating the power flow of its “Is-ness” outwards in all directions. It is a free flow of “Spirit Force” between “Centre” and “Circumference.”

Whilst in opening the “Gate of *Chochmah*” you realise the totality of “beingness” in the “Now,” in opening the “Gate of *Binah*” you relate “centre” and “circumference,” and simply channel the free flow of “Spirit Force” between your “Self” and your environment.

4. *Chesed — El*: Opening the “Gate of *Chesed*” (Mercy or Lovingkindness) pertains to acceleration. In uttering the Name “*El*” in its appropriate locale in the throat, as delineated earlier, you have to accelerate and expand the force flow between yourself and your environmental circumference. In this instance, I personally like to visualise the “Spirit Force” I am emanating, as spinning faster and faster in the most, as it were, exuberant and joyous manner around you, virtually as if I am the centre of a galaxy.

You can easily facilitate and greatly enhance this process, by adopting within yourself a stance of kindness and loving empathy outpoured freely as the expansive acceleration of the mass of “Spirit Force” spinning virtually out of control throughout the “Whole.”

5. *Gevurah — Elohim Gibor* (Mighty *Elohim*): By opening the “Gate of *Gevurah*” (Might or Severity), you apply the complete antithesis of *Chesed*. In this instance, you are applying strictest discipline and the maximum of your might by bringing the free expression of “Spirit Force” under absolute control, as you bring it to a dramatic,

sudden and immediate halt. My late mentor, William Gray, referred to this as slamming on the breaks of an automobile, and I found this simile very useful.

In this instance you imagine that you are holding the “Whole” under a most tight control, so that there is no motion whatsoever. In other words, opening the “Gate of *Gevurah*” blocks motion within yourself and your environment. In other words, it must be for you a most dramatic severe action of withdrawal or constriction.

Of course, you can develop your own perceptions of the ideas shared. In fact, you are meant to build on the principles addressed here, and bring them to life in your life in a personal manner.

It is worth noting that a symbol for *Chesed* (Lovingkindness) is a circle, symbolic of a spinning vortex or wheel. On the other hand, a symbol for *Gevurah* (Might) is a square, an image which shows restriction and confinement. The “Circle,” which equates with the Element of Air and the Spring season, represents the unimpeded and expansive flow of “Life Force,” whereas the “Square” is equated with the Element of Earth and Winter, a time of rest where the only motion is contraction or, for that matter, dissolution. The realisation of these two symbols conjointly is the “Circle in the Square.” The free flow of force (circle) is under the control of the four directions, the fourfold cycle of the seasons, of solar light every day, of the moon every month.

6. *Tiferet* — *YHVH Eloha va-Da'at* (*YHVH Eloha* of Knowledge): Thus far you have taken the “Energy” of *Keter* (Crown), realised it as a timeless condition of “Self” in *Chochmah* (Wisdom), expressed it freely in *Binah* (Understanding), accelerated and increased it with joyous exuberance in *Chesed* (Lovingkindness), and brought it to a sudden halt in *Gevurah* (Might). In terms of practicalities, your physical body dissolves into an energy body in *Keter*, and in *Chochmah* you realise the centrality of the “Self” within your energy body, experiencing timelessness and all time as one within the “Now.” In

Binah you enact the channelling of time and energy from your boundless being, i.e. the focussing of force into forms, whilst in *Chesed* you accelerate the free flow of the channelled force, and in *Gevurah* you apply the blocking of the force flow, bringing it to an immediate halt.

In opening the “Gate of *Tiferet*” (Beauty or Balance) you bring yourself to an absolute recognition of the balance of all forces in manifestation, between the anabolic and the catabolic, between the powers of increase and decrease. Here we realise “Self” in the unique condition of “beauty,” i.e. the magnificent position in which all forces within the “Whole” are in a condition of harmonious relationship.

By opening the “Gate of *Tiferet*” you are meant to realise “Self” as a “solar principle,” so to speak, within your life and environment, i.e. “Self” as the controlling factor who has in fact a say over personal destiny. This will depend on what is termed “Free Will,” and, in this regard, I noted elsewhere that it is as if the “Eternal Living Spirit” is telling us “Since you are part of Me, I created you in the love and compassion I have for myself. My ‘game’ will be to give you the freedom to think and reason for yourself, and I will allow you to act freely on that awareness within the manifested realm of experience. I will not only allow you to comprehend your awareness, but to expand it, in order for you to recognise more and more choices within the myriads of possibilities. I will allow you to comprehend both the actions which would benefit you, as well as those that would be inimical. Understand this however, I created all possibilities, and in certain circumstances what appears to be benevolent may be malevolent; in others what appears malevolent may be benevolent.

You might not understand this at your current level of awareness, but, since I also granted you *Free Will* in the awakening of your consciousness, you will eventually be able to expand your awareness to comprehend all of this and more.....if you so desire. I create the possibilities, you make the choices, but know that you will be affected by your choices for good or ill.

I love you and will not punish or reward you, since your *free will* allows you to reward or punish yourself through your actions. I cannot stop you from being rewarded and punished by your exploits, without seriously obstructing the whole process of consciousness awakening to itself. So be warned! You will not be punished *for* your mistaken choices, but *by* them, and likewise you will reap reward from beneficial choices.”⁴⁷

In order to successfully open the “Gate of *Tiferet*,” you need to understand that the validity of “Self” is not dependent on what you get back from your circumference, whether it be praise or insult, but on equanimity. In fact, the successful implementation of “Free Will” in your life, is based on your willingness not to gain, i.e. on your willingness to act within a balanced framework without the desire for results. In other words, in opening the “Gate of *Tiferet*” you allow yourself to be a “Self” freed from attachments.

Maybe the most ideal symbol for this is a dot in the centre of the “Circle,” representing the “One” in the centre of the spheres of manifestation, and who is the “magician” of his or her life. However, the instant “magicians” start to act exclusively from within the sphere of “self interest” or personal desires, they shift into conditions of separateness and suffer a loss of “oneness” within the “Whole,” the latter being the beautiful and harmonious state of union within the “Self.”

In opening the “Gate of *Tiferet*” you allow all, i.e. *Keter* (Crown—Energy), *Chochmah* (Wisdom—Timeless Self), *Binah* (Understanding—Expressed Life Force), *Chochmah* (Mercy—Abundant Increase), and *Gevurah* (Severity—Disciplined Decrease), to conjoin as one within the full realisation of *Ru'ach*, the awake “One.” Since the *Ru'ach* is aligned with the “heart,” it is on this portion of your anatomy that you have to focus your attention when you open the “Gate of *Tiferet*.” Furthermore, in opening the “Gate of *Tiferet*,” I realise my “Self” as a centered, unattached אָנִי (*Ani*—“I”), the living expression of אֵין (*Ein*—the ultimate “No-Thing”), where it is purely a matter

of the fully awake “Self” observing time and events from the perspective of their focus in the “Now.”

I personally believe the sphere of *Tiferet* can be summed up in the word “equanimity,” a condition of consciousness in which you are observing without judgment, and without applying rules of separateness in response to that which unfolds in your life and in your environment. In its condition of being totally unattached, *Tiferet* is the absolute centre of the “wheel” of material existence.

7. *Netzach* — *YHVH Tzva'ot* (*YHVH* of Hosts): The sphere of *Tiferet* (Beauty) does not turn the proverbial “Wheel of Fate and Fortune,” instead it simply observes. The “spinning” is left to the “feeling appreciation” of life as expressed in *Netzach* (Victory), as well as to the “thinking processes” pertaining to *Hod* (Splendour) on the sefirotic Tree. It is at *Netzach* and *Hod* where we enter the dynamics of three-dimensional existence, and where we start to respond to material life in terms of emotionality (*Netzach*) and analytical mental processes (*Hod*).

The Hebrew term *Tzva'ot* has several meanings, i.e. armies, hosts, etc. In the current instance we might say it refers to the “hosts” of feelings. Thus in opening the “Gate of *Netzach*,” you firstly observe what is happening within your body and inner being in terms of emotional experiences, which could range from intense emotionality to simply feeling grateful. I recall telling my late mentor that I felt nothing, and he responded saying “Be grateful.” Taking him at his word and opening myself to that instruction, my entire being was instantly flooded with a very intense emotional experience. Curiously enough, the feeling of gratefulness appears to underline the opening of each of the sefirotic “Gates.”

So, should you feel nothing following the opening of the “Gate of *Netzach*,” simply invoke a deep sense of gratitude within your inner being, since that itself will conjoin the “Centre” and the “Circumference.” However, be careful not to confuse being “grateful” with a sense of

self belittlement. Apply the sense of gratefulness in a pure sense, without any additional restrictive narratives applied to your own person.

Yet it should be understood that by opening the “Gate of *Netzach*,” you allow yourself the full experience of emotionality. However, this is not the personal endurance of any specific emotion *per se*, but the totality of emotional experience. In this condition, you are meant to, as it were, read all your life experiences in terms of a “feeling appreciation.”

8. *Hod* — *Elohim Tzva'ot* (*Elohim* of Hosts): On inspecting the kabbalistic Tree of Life in closer detail, you will notice that the *sefirot* of *Chesed* (Jupiter—Lovingkindness/Mercy—*El*) is closely affiliated with *Netzach* (Venus—Victory/Endurance—*YHVH Tzva'ot*). Both pertain to the expansive joy of giving and creativity. Likewise the *sefirot* of *Gevurah* (Mars—Might/Severity—*Elohim Gibor*) and *Hod* (Mercury—Splendour/Glory—*Elohim Tzva'ot*) both pertain to, as it were, the severity and restrictive discipline of the analytical mind. In this regard, *Hod* refers to “thinking.” Further inspection of the listed four *sefirot*, will indicate that it is the gregarious joy of *Chesed* (Jupiter) which counterbalances the restrictive thought processes of *Hod* (Mercury), and likewise it is the constructive creativity of *Netzach* (Venus) which counteracts the fierce, destructive domination of *Gevurah* (Mars), especially when, as can be clearly seen, all are conjoined as one within the beauty of *Tiferet*, the centralised “Sun” of a well-balanced “Self.”

I noted earlier that the circle is a symbol for *Chesed*. The encircling embrace of lovingkindness relates to the flow of emotional creativity of *Netzach*. I also noted that the square is a symbol for *Gevurah*, and since I mentioned that this is a symbol of confinement, one might well ask “what is it that constrains, sequesters or compartmentalises everything?” An obvious answer is “the human mind,” i.e. the thinking of *Hod*. In this regard it is worth noting that the analytical mind comprises an

unfortunate quality, which could instantly nullify the passionate feelings of *Netzach*, rendering them absolutely meaningless.

Earlier I referenced my experience of gratefulness as a practical reference to the “feeling appreciation” which applies when one opens the “Gate of *Netzach*” on the sefirotic Tree. However, if I should open the “Gate of *Hod*” and then apply the clever cogitations of cold intellect, it is highly likely that I will arrive at the conclusion that “I am thinking I am grateful,” and come up with the judgment that my “gratefulness” was illusory sentimentality of the most insipid kind.

That being said, if one can get the destructive elements, i.e. the foolish arguments of the logical mind, under control, the “Gate of *Hod*” can be opened to encourage a “thinking appreciation,” a greater perception on a mental level of all and sundry, without too much deconstruction.

It should be clear that by opening any of the sefirotic “Gates” by means of an affiliated Divine Name, you allow the specific, as it were, “life quality” associated with that “Gate” to express itself through you. In the case of opening the “Gate of *Hod*,” it is not only better reasoning ability and mental perception to be stirred into action within you, but greater mindfulness is equally encouraged within yourself. In this way it is always good to include the compassion of *Chesed* in the rationalisation of *Hod*.

9. *Yesod* — *Shadai El Chai* (*Shadai El* of Life): *Yesod* (Foundation) is extremely tricky! In opening the “Gate of *Yesod*” you dare not allow yourself to become entrapped in conditions of attachment. This is where you encounter the false state of “separateness.” It is by becoming attached to specific objects, that you move into a state of separateness, and yet “attachment” is what *Yesod* is all about. After all, this *sefirah* on the Kabbalistic Tree of life is the focus of the *Nefesh*, your instinctual self, and, as noted elsewhere, the locale where you encounter the great “attachment” or

“adhesion,” i.e. *Devekut* (Divine Union), which has been called the “Sacred Marriage.”⁴⁸

In this regard, my late mentor once made a remark about one being attached to everything, because of the oneness of all manifestation. This an entirely different perception of the concept of “attachment,” which is quite accurate since there is really nothing within the whole of manifestation which is not existing within oneself. This kind of “attachment” is really about the realisation that you should not be looking at an object external to yourself, but to let your eyes fetch it, bring it into your head, and then to see it inside yourself. In opening the “Gate of *Yesod*,” you allow yourself to neither see nor hear things external to yourself, but to let your eyes and ears bring all things into your head, and then to encounter them literally inside you. I am reminded of the boy who on his death bed exclaimed:

“stopping,
and counting every sound,
stopping,
and seeing every stone,
stopping,
and letting in the wind,
stopping,
and not having to be somebody.”⁴⁹

As all things exist inside oneself, we do indeed also “*live in each other*” literally. Look at it this way. God, the Life-Spirit, or whatever you like to term the “Eternal One,” lives and is conscious individually through each and every one of us. We do the same on a much smaller scale, but it is fundamentally the selfsame process. *Yesod* (Foundation) reminds us that the whole of manifestation shares a common “soul,” which is the *Nefesh*, the animal/vegetable/mineral soul, the earlier mentioned “instinctual self.”

In other words, the “attachment” you are meant to trigger by opening the “Gate of *Yesod*,” pertains to surrendering to life and love. The sphere of *Yesod* is often equated with the Moon and sexuality, the later being after

all the “foundation” of life. What is more, love is the factor which breaks down the barriers of separateness, and allows us to, as it were, merge into a condition of becoming “One,” i.e. achieving the great “attachment,” so to speak. Then we may encounter with **יְהוָה אֵלַי** (*Shadai El Chai*) the **דַּי** (*Dai*—“Sufficiency” or “Fullness”) of life and meaningful existence.

Furthermore, the best way to enact the opening of the “Gate of *Yesod*” in your life, is to combine *Netzach* and *Hod*, thinking and feeling, into a single sense of perception, by means of which you can encounter the entirety of existence in the “Oneness” of “Self.” In fact, *Yesod* is the pool of thoughts and feelings which you allow yourself to have, without becoming attached to any one of them, so that you have the freedom of having, or being “attached,” to all of them.

Like the Moon, the sphere of *Yesod* (Foundation) pertains to “Reflected Light,” hence nothing remains to be said but to allow those who open the “Gate of *Yesod*” to discover, unfold, and empower it in a personal manner.

10. *Malchut* — *Adonai ha-Aretz* (*Adonai* of the Earth): The *sefirot* of *Netzach* (Victory), *Hod* (Glory) and *Yesod* (Foundation) should conjoin in *Malchut*. As said earlier, *Netzach* is the total feeling appreciation we get from gratefulness, which is an enduring and eternal factor in our awakensness. A thankful life (*Netzach*) is a thoughtful life (*Hod*). As noted elsewhere, “the words ‘think’ and ‘thank’ derive from the same root meaning ‘to know’,”⁵⁰ and a thoughtful life is indeed a thankful life.

Then there is *Yesod*, this, as it were, a pool of mental/emotional sense appreciation of all—attached to all and attached to none. Ideally, as mentioned, *Netzach*, *Hod* and *Yesod*, should unite in *Malchut*. A perfect example of this is when you look at the whole of manifestation around you and exclaim “All of this is *Adonai*!” At that moment you bring into play *Netzach*, *Hod* and *Yesod*, as a complete recognition of Divinity in all. So fundamentally *Malchut* (Kingdom) is equally an acknowledgement of the

“Oneness-of-the-One.” This is what you are meant to realise, i.e. make real, by opening the “Gate of *Malchut*.” In this manner the Kingdom (*Malchut*) is empowered by the King (*Tiferet*) achieving the Crown of Consciousness (*Keter*), i.e. “Enlightenment.”

All of this is indicated in the Divine Name אֲדֹנָי (*Adonai*), the א (*Alef*) capital of which expresses אֶהְיֶה (*Ehyeh*), the “Gate of *Keter*,” and its concluding י (*Yod*), the Ineffable Name, יהוה (*YHVH*) enunciated in the “Gate of *Tiferet*.” *Malchut* becomes the “Kingdom” only when the “King” (*Tiferet*) gains the Crown (*Keter*). Here then, at the opening of the tenth sefirotic “Gate,” the Kingdom, the King and the Crown are “One.” There is no separation between you and your world, and then there is no longer a need for attachment.

Furthermore, just as there is no separation between the “Centre” (you) and the “Circumference” (your world), there is likewise no fundamental difference between the Eternal One and your Self, except in what could be termed, conditions of consciousness. Hence the real consciousness behind opening the “Gate of *Malchut*,” is the full realisation that the “Centre” and the “Circumference” are “One.” Everything is God. Everything is אֲדֹנָי (*Adonai*).

You might want to introduce any of these qualities of action prior to opening their respective sefirotic “Gates.” In this way you would perform the opening of each “Gate” with its affiliated quality. Take the “Gate of *Keter*” as a case in point. We understand that *Keter* (Crown) is pure energy perceived as “Light.” Hence in opening its “Gate,” you have to dispose of the idea of solidity, and turn into a vibrating energy body without any dimensions *per se*. In other words, no arms, no legs, etc., but simply “Light.” The ultimate aim would be to condition yourself to such an extent, that by merely sensing this energy body, you would automatically open the “Gate of *Keter*.” On the other hand, with practice you should equally reach a stage in which the utterance of the Divine Name אֶהְיֶה (*Ehyeh*), in the manner delineated, should equally automatically trigger the said energy body.

This is all part of the “Immediate Magic” process. In this regard, if you should desire to do an incantation in alignment with a specific intention, you should align with a “God Force” affiliated with the said incantation, then open an appropriate sefirotic “Gate” prior to uttering the incantation, and success is virtually guaranteed. You act with absolute intention leaving nothing to chance and doubt, working full blast with great internal intensity without creating external stress.

Now, we have considered the utterance of Divine Names from an audible verbal perspective. However, it is worth noting that one does not have to “vibrate” or audibly vocalise anything, and a major part of working with Divine Names in Kabbalah, is the expression of Sacred Names with, as it were, “silent sound.” This requires some precision which is entirely dependent on the integration of the earlier work with the actual tonal enunciation of Divine Names, since the “silent sound” has to be equally as intense as the normal audible tone. Interestingly enough, in this instance the actual “magical power” of the sound is not in the audible tone, but rather in the intentionally directed thought behind the verbal expression.

Audible sound will certainly impact any resonating medium within its vicinity, but it is, as it were, the “Spiritual Utterance” of a Divine Name, expressed within your mind and soul with the same, or even greater, intensity as the verbal vocalisation, which has the greatest impact in “Immediate Magic.” In this regard, I employed a specific Divine Name, i.e. **בדפטיאל** (*B'dafti'el*),⁵¹ of which more anon, for the purposes of generating healing for a dearly beloved but seriously ill member of my immediate family. Considering the environmental circumstances she found herself in at the time, i.e. having been hospitalised, I was unable to intone the elected Divine Name out loud in her company. Hence, instead of uttering the said Divine Name aloud, I simply expressed it in the same manner as if I was chanting it verbally, i.e. with the same intensity inside my “Inner Being” on successive exhalations.

In this regard we have the tradition of not focussing specifically on the physical manifestation, i.e. the form of the sound. In fact, the physical sound is considered good only if it does not distract you from your *Kavvanah*, a powerfully focussed intention of, as it were, “innerness.” So you should not really focus

your attention on the sound during the utterance of a Divine Name, but rather on its resonance and location within your body, mind and soul, i.e. employing a kind of internal “feeling listening,” rather than externally hearing the physical sound through your ears.

You could develop this kind of intense “internal listening” by means of the following exercise:

Exercise 1

Commence by intoning the Divine Name יהוה (YHVH) in the manner of “Opening the Gate of *Chochmah*,” i.e. sound the component glyphs in terms of their traditional vowel representations in their respective locales in the human anatomy: ך (Yod)—“Ee”—Forehead; ה (Heh)—“Ah”—Heart; ם (Vav)—“Oh”—Solar Plexus; and the concluding ה (Heh)—“Eh”—Throat. Ensure that you are listening and sensing the impact of the sound on your body, mind and soul.

Exercise 2

Repeat the same procedure whilst exhaling, but this time without emanating any audible sound. Carefully refrain from imagining that you are hearing the sound in your mind. This is all about inner listening and not about “imagining.” Simply perform the activity in exactly the same physical and mental condition as if you were enunciating the said vowels in a normal vocal manner, but this time without making any physical sound, i.e. whispering or simply enunciating without vocal chords.

Again ensure that you are listening to the inaudible sound through your ears, your hearing sense, and not in your imagination. If you perform this activity mentally, you are doing it wrongly. Just as you are listening to the audible utterance through your ears, you listen to the inaudible sound through your ears. Crazy as this may appear to be, you need to expand your listening capacity, to actually hear the “silent sound,” e.g. hearing the inaudible frequencies like a dog hears the sound of the “dog whistle,” which is silent to our physical ears. Furthermore, you need to perform this task of uttering and listening to the “silent sound” with the same intensity as if you were doing this audibly.

Be careful not to be too critical of yourself whilst enunciating a Divine Name construct. For example, in opening any of the earlier mentioned sefirotic “Gates” by means of the unique enunciations of their respectively associated Divine Names, there is often a tendency to judge your action during the actual performance. That is not good at all. Simply work the action of “Opening the Gate,” and afterwards reflect on whether it was good enough or needs some improvement. It should also be kept in mind that in enunciating a Divine Name audibly, the frequency of your voice can increase or decrease ability and efficiency. Hence, if you should find that you cannot quite get it, so to speak, simply raise or lower the pitch of your voice, until you find the frequency at which the practice works best for you. When you find the pitch which appears to be most suitable unto yourself, intone the selected Divine Name, then repeat the process inaudibly during exhalation, i.e. whisper and listen to the “silent sound.”

A further “trick” in getting the best results in terms of a good placing and enunciation of the various vowels comprising a Divine Name, is to exaggerate their placement and intensity in their respectively associated locales in the body. Thus, by mentally focussing, virtually pushing the vowel sounds intensely into their affiliated physical zones, you will perform the silent utterance or whispering of the Divine Name with the same intensity on the outbreath as you would when intoning it audibly. You will establish the same tension in exactly the same physical locales, as you move from one vowel to the next, whilst listening to the “silent sound.” Keep in mind that whilst the said tension is important in uttering the Divine Names, you should not allow your body to tense up. You should produce the inner tension necessary to enunciate a Divine Name, without any outer tension in your physical anatomy. The said “inner tension” energizes you, whilst the “outer tension” drains you and leaves you exhausted.

Exercise 3

Having worked the technique of vocalising the mentioned Divine Name both aloud and silently during exhalation, as well as listening to the Divine Name inside yourself, we need to consider another unique way of vocalising Hebrew Divine Names, i.e.

expressing a selected Divine Name fully within your inner being without any exhalation, whilst moving the mouth and the throat in the exact manner you would in the verbal enunciation. This kind of working pertains to what has been termed “swallowing” in Kabbalah,⁵² a technique I referenced elsewhere.⁵³

This procedure of moving the muscles of your throat as you would when you intone the Divine Name out loud, is understood to actually amplify the intensity of the action to a much greater degree, than if you were uttering it verbally. This is due to you now working internally via your *Nefesh* (Instinctual Self), rather than via the medium of the physical body, and, as you probably know, it is via the *Nefesh* that you are connected to everything in existence. In this instance, you will find that you have a lot more control than you might have had in enunciating the Divine Name vocally.

Of course, any magical procedure could be enacted by merely thinking it, however one should keep in mind that working mentally can be too much in “*Yetzirah*,” i.e. the level of mind and imagination. Hence one should perform some, even minimal, physical action, i.e. the said “swallowing technique,” in order to establish a link back to the “World of Action” (*Assiah*). What is more, you will have less trepidation or fear that you might run out of breath, and keep in mind that the idea here is again that you should listen to the “silent sound.”

In the current instance, you would inhale normally, then shape the Divine Name with your mouth and throat during the pause or whilst breathing out very little, and finally conclude with a normal exhalation. It is again recommended that you ensure that you do not only mentally think the chosen Divine Name, but actually hear yourself intoning it inside yourself as you shape your mouth and throat. You would virtually use your fully focussed attention to put pressure inside the physical zones aligned with the vowels of the selected Divine Name.

Consider again the expression of the Ineffable Name mentioned earlier, in terms of the method we have addressed regarding “Opening the Gates.” The vowels of this Divine Name would be chanted or whispered in the forehead, heart, liver (solar plexus), and the forehead. As indicated, you will now express the Divine Name fully inwardly whilst maintaining silence outwardly,

hence performing this action during the pause between inhalation and exhalation. Once more you shape your mouth and throat, working again with the same intensity and applying the same pressure in the said locales as if you were vocalising it audibly, whilst simultaneously hearing and feeling the different syllables of the Divine Name resonating in their appropriate locales inside your body.

If you have worked this technique correctly, you should still be able to hear the sound of the concluding vowel resonating, or the actual sound of the Divine Name humming inside you after you have completed this utterance.

C. Directing the “Spirit Forces” of Divine Names

I mentioned in *“The Book of Self Creation”* that “there is *Ruchaniyut*, Spiritual Force and vitality powerfully focussed in the air, light, colour, in fact in everything, and all of us have the innate ability to work with this Divine Power.” In this regard, I noted that “*Avir* is the abundant ‘Universal Life-Force’ emanating freely out of the ‘Eternal Living Spirit,’ while *Ruchaniyut* is the transmuted ‘Spiritual Force’ inside everything.” In the same text I shared seven exercises which could be employed in gaining the skill of consciously establishing “Psychic Bonds” between yourself and anything in your environment.⁵⁴ Space precludes repeating all of these procedures here, but for readers who have not read the said text, and are thus unfamiliar with this practice of “Drawing and Giving Vitality,” I include a very basic exercise.⁵⁵

1. Always adopt the mental, emotional and physical stance we have discussed in all the exercises and workings in this book. These will always provide the proper mind-set, making for both a good working and a good result.

Focus your attention on, i.e. look at, an object such as a candle flame, or a strongly coloured object (no pastel colours at this stage), etc., *but do not practice this exercise on humans or animals, as it could harm them*. Drawing vital force from humans, animals and plants without knowing exactly what you are doing, can be very destructive indeed, and might in some instances even lead

to the death of that individual or animal. Thus you must avoid practising on humans, animals, and even plants for that matter. Certain plants, like trees, have the ability to restore themselves rapidly, but some plants are more sensitive than others. Thus it is good to wait till you have gained more experience and understanding, before you use these techniques on plants.

2. Focus on your body, and select any of the following areas:
 - a. Forehead
 - b. Throat
 - c. Heart
 - d. Navel
 - e. Sex organ
 - f. Hands
3. Inhale Spiritual Power from your “Infinite Point of Radiance” via the top of your head. As you breathe in, sense this Divine Force flow into the chosen area inside your body.
4. Focus your attention on the flame, colour, crystal or whatever you have chosen to link with, and while puckering your mouth and whispering “OO” as you exhale, feel the force flow directly out of the chosen area in which it was focussed inside your body, simultaneously imagining or rather feeling how you are projecting a line of force, like a laser beam, from that part of the body from which you are exhaling, and how this line attaches itself to the object of your choice. There is no need to visualise this thread, since it happens automatically anyway when you look at something. You are only doing it consciously and strengthening the bond. Choose only one object at a time to work with, and project the thread from only one of the listed areas of your anatomy.
5. Next, during inhalation, draw *Ruchaniyut*, the Spiritual Force inside the light, colour or object, along the line or thread linking you to that object. As you inhale, literally suck the force into your own body, and feel yourself retain it inside yourself on the exhalation.
6. Repeat the exercise with each of the mentioned areas of your body.

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Having earlier investigated certain planetary “God Forces” as well as the opening of sefirotic “Gates,” we need to consider the ability to direct “Spirit Forces” inherent in a Divine Name, the latter being in harmony with an appropriately affiliated “God Force.” This could be done in any direction by means of “Psychic Bonds,” whether it be via the forehead, throat, heart, solar plexus, etc. The important factor here is mental/emotional focus and inner intensity. In this regard, you need to develop the skill of infusing an object, i.e. a crystal, tree, the Sun, Moon, etc., with the power inherent in a chosen Divine Name, i.e. one selected in harmony with a specific intention and “God Force,” by means of the following procedure:

1. Stand and face the selected object, raise your hands and let your palms face towards the said object. Surrender all tension inside yourself to gravity, i.e. become as heavy as you possible can.
2. Commence by drawing golden *Avir* or Divine Light from your “Infinite Point of Radiance,” and establish “psychic bonds” between yourself and the object of your choice, ensuring that you create separate “lines of force” from your forehead, throat, heart, solar plexus, genitals, as well as from your hands during successive exhalations. In the current instance, all the lines conjoin at the same spot on the selected object.
3. During inhalation draw down more “Divine Power” from your “Infinite Point of Radiance,” and then let the “Divine Life Force” thus inhaled, flow from yourself via all the “Psychic Bonds” to the object of your choice, as you enunciate either audibly or whisper the selected Divine Name.
4. Next, share “Divine Force” between yourself and the chosen object by drawing *Ruchaniyut* (Spiritual Force) from the chosen object via the lines of force, as you either think or “inspeak” the selected Divine Name during inhalation, afterwards returning the said “Spirit Force” back to the said object during exhalation as you “outspeak” or whisper the chosen Divine Name. Do this sharing of “intentionally infused *Ruchaniyut*” three times, or for as long as you want to.

5. Conclude by drawing Spiritual force once more from your chosen object as you “inspeak” the chosen Divine Name, and directing it back to your “Infinite Point of Radiance” during the succeeding exhalation as you whisper the said Divine Name.

You might find that as you draw *Ruchaniyut* from the object, your profoundly relaxed and surrendered body is swaying slightly backwards, and as you pour out “Divine Force” you are swaying slightly forwards. Of course, you may think, whisper or intone the selected Divine Name during exhalation, however though this vocalisation or whispering of the selected Divine Name as you direct the “Divine Life Force” along the “Psychic Bonds” is important, it is of secondary importance to the inner intensity of the “Divine Force” flowing in harmony with your intention, this being most desirable and of primary importance.

It should be noted, that in the current instance the audible enunciation of a Divine Name might not have the same intensity as whispering and thinking the said Divine Name as you direct the *Avir/Ruchaniyut* along the lines of spirit force between yourself, the selected object, and your “Source,” i.e. your “Infinite Point of Radiance.” This is because the audible, external sound is actually distracting. It interrupts the flow of spiritual force along the “Psychic Bonds,” since most of the energy is focussed in the actual sound production.

In terms of establishing the appropriate “God Force/Divine Name” component, i.e. one in alignment with your fundamental intention in working this procedure, you could open a sefirotic “Gate” within yourself, after you have established these lines of force, or you might first open the said “Gate” and then establish the spirit links with a chosen object

There are of course a large number of possibilities when it comes to establishing “Psychic Bonds” between a source, yourself and a chosen object. In the current instance you are drawing from your “Infinite Point of Radiance,” but you could for example establish lines of spirit force between yourself and the Sun, Moon, etc. You would then work the same procedure by drawing *Ruchaniyut* from the heavenly body, establishing “Psychic Bonds” between yourself and the chosen object, and sharing the “Spiritual

Force” in accordance with your intention aligned with an appropriate “God Force” and affiliated Divine Name.

Now, I have been most careful previously to emphasise that in establishing “Psychic Bonds” between yourself and objects in your environment, that you refrain from drawing energy from humans and other living creatures.⁵⁶ In this regard, I stated that drawing vital force from stones and trees poses no problem at all, since being rooted in the earth, trees restore their vital power instantly. This being said, it should be noted that *Ruchaniyut* can be safely drawn from humans and animals when you circulate this “Spiritual Force” between yourself and a chosen creature. In terms of the current procedure, you would in fact be empowering, i.e. infusing the “Life Force” drawn from the said creature with a specific Divinely focussed “God Force,” which is thereafter returned.

There are enormous benefits to this practice. For instance, you may encounter an individual who is mentally, emotionally or physically indisposed. In recognising the possibility that you might be able to support this individual in a beneficial manner, you could establish a “Line of Force” between yourself and a greater “Source,” e.g. your “Infinite Point of Radiance,” the Sun, etc., and then create “Psychic Bonds” between yourself and the individual in question. You would then adopt an appropriate “God Force” aligned with a specific Divine Name, e.g. opening an affiliated sefirotic “Gate,” and then infusing and circulating the “Divine Force” in the manner delineated. In this manner, you would easily alter the disposition of the said individual, yet you would find that such alterations would always be in accordance with the fundamental will of the said person.

Of course, there is also the possibility of sharing with more than one object or person at a time. I recall the individual from whom I learned this technique performing it on a group of friends at a dinner party. I was particularly intrigued to see the responses from all present, as they became collectively more energised. Everybody started to speak faster as they attempted to keep up with their minds speeding way ahead of their speech. As it is, my friend who worked this technique, did nothing more than establish lines of force between himself and everyone present, and circulate their collective “Life Force,” which was a most pleasant experience creating great congeniality between all participants. Here the

“Inner Smile” is an important factor which should always be kept in mind when sharing “Divine Force” with your environment. It intensifies the process enormously. However, what one really should achieve in working this kind of activity, is to create the desired inner tension in a condition of outer surrender. This is really not much to ask for, and yet so difficult to achieve.

Be that as it may, it should be noted that the “spirit forces” inherent in any Divine Name always prevail upon those with whom you are sharing in an absolutely unique manner. Each Divine Name has a specific influence, hence you should be careful in selecting the Divine Name with which to affect anyone or anything in your environment. For example, the Divine Names **יהי** (*Ehyeh*) and the Ineffable Name are particularly powerful, and their impact particularly intense. They can virtually knock a person into a stupor, causing the said individual to experience a kind of lameness in his or her limbs, and, as I will indicate shortly, can even be employed to restructure the physical anatomy. Thus, unless it is absolutely necessary to do otherwise in accordance with specific magical intentions, it is always good to work with Divine Names like **יהוה** (*Adonai*) or **יהוה יהוה** (*Yahadonahi*), which are, as it were, congenial with our fundamental existence, and align with the fullness of the flow of Divine Abundance in material existence.

D. Shefa: Divine Abundance & Sacred Names

This sharing of “good energy,” so to speak, not only benefits all concerned, but the author of the earlier mentioned “*Ma'aseh ha-Tzafon*” manuscript maintains that the “Life Force” we generate and emanate from ourselves, actually feeds the “Realm of Spirit,” so to speak.⁵⁷ It is claimed Spirit Intelligences actually subsist on this vital energy we emanate, and that it is in our interest to ensure them clean “spirit food,” so to speak. It would appear that these personal supplies of “Spirit Energy” are often of very poor nutritional value, becoming more and more polluted by the chaotic minds and associated debased emotionality of humans, which is then difficult for Spirit Intelligences to absorb.

It is said that the beneficent “Spirit Forces” are inclined to take good care of those who evolve on all levels of existence, i.e.

spiritually, emotionally, mentally, and physically, since the “Life Force” emanated by those who expand their consciousness to embrace and become one with the whole, actually empowers and offers good sustenance to the greater being. Thus any alignment with Spirit Intelligences should be worked within the greatest adhesive power in the universe, which is love. All this nonsense about sacrificing a chicken, goat, or even cracking an egg, to supply so-called “powerful spirits” with life force, in order for them to manifest and act in a satisfactory manner to those who call upon their support, when the most potent “Life Force” which offers the best sustenance to the “World of Spirit,” is the embrative “Love” of the one seeking union with the whole of “Divine Being,” a kind of liquid love which is directed via ones own “Inner Being,” and interpenetrates everything and everyone in ones environment.

I noted elsewhere that “one might say the Creator emanates Himself, and loves Himself through His emanation. The whole of creation is a huge act of ‘Self Love.’ When you feel compassion for someone or something, you have compassion for yourself. The compassion you display for life is the compassion you feel for yourself.”⁵⁸ In other words, just as “the Infinite Divine One emits currents of love and well-being towards all creation,”⁵⁹ so should you become a living channel directing the flow of abundance of the Eternal Living Spirit with embracing power of love into the whole of existence. This is the “Vital Energy” which sustains the “World of Spirit.”

In this regard, the so-called “purity” of the practitioner is often raised in terms of performing certain incantation activities, to effect some or other specific magical outcome. Whilst I agree that a refinement of body, mind and soul would be required in certain circumstances to be in alignment with the, as it were, most pure subtle forces in the world of spirit, it should be noted that purity of intent is a most vital factor in the successful alignment with anything in existence, whether the latter be of the material or spirit kind, i.e. focus, clarity, a good clean state of mind, etc. I am in full alignment with the sentiment that it is not what goes into your mouth, but rather what comes out of your mouth which defiles you spiritually.

Now, I have discussed the flow of “Divine Abundance” into our world in fair detail in the previous volumes of this series of texts on “Practical Kabbalah.”⁶⁰ In summarising what I have said regarding the flow of *Shefa* (Divine Abundance) into our lives and in our world, it should be noted that “it is our responsibility to become a receptacle for *Shefa* (שפע), the sacred influx of Divine Abundance, which means to literally channel this Divine Flow into mundane existence. This is done through service, which is the assistance towards well-being we give to our world and all manifestation in it. It is said that in assisting another individual, the Divine Channels allowing the flow of Divine Abundance and goodness into this world, are restored.”⁶¹

I noted that *Shefa* streams from *Ain Sof* (the Eternal Nothing) into the lower sphere of *Malchut* (the Kingdom of mundane existence), whence it “is directed via the Divine Name *Adonai* (אדני) into the realm of physical manifestation.”⁶² Hence I suggested that if you intend making the world a better place for anyone or anything, you should bow mentally and think or say the opening portion of a standard Hebrew blessing reading:

ברוך אתה יהוה אלהינו מלך העולם אשר קידשנו
במצותיו

Transliteration:

*baruch atah Adonai [YHVH] Elohaynu melech ha-olam
asher kidshamu b'mitz'votav*

Translation:

Blessed are you *Adonai* our God, King of the Universe,
who consecrated us to perform good deeds.

As mentioned previously, this blessing is a recognition and conscious alignment with Divine Abundance,” which can be abbreviated to *Baruch Atah Adonai* (“Blessed are You *Adonai*”).⁶³ It is again an acknowledgment that as there is a oneness between yourself (the “Centre”) and your world (the “Circumference”), there is an absolute union between the Almighty One and Creation, the latter being the totality of His/Her/Its expression of Self. As mentioned earlier, everything is God and everything is אדני (*Adonai*).

It is in terms of this realisation, and for the sake of universal well-being, that it is good to exclaim the ever popular *Baruch ha-Shem* (Blessed be the Divine One [the Name]) every time you encounter goodness, i.e. hear of something wonderful having occurred in the world or in the lives of your fellow human kind. This acknowledgment of Divine excellence opens the sacred *Tzinorot* (conduits) which will channel the flow of universal well-being from the great pool of Divine Abundance. Again it should be noted that the Hebrew word בְּרַחַה (*B'rachah*—"Blessing") is synonymous with בְּרִיחַה (*B'reichah*—"a pool," "pond" or "lake"), the latter term being understood to be the source of *Shefa*, the Divine Influx. Hence whenever you utter the *B'rachah* (Blessing) you connect with the *B'reichah*, following which "you can be the channel directing the flow to all of creation, if you so will."⁶⁴

I have mentioned earlier that Divine Abundance flows from the Infinite No-thing into the realm of material manifestation by means of the Divine Name *Adonai* (אֲדֹנָי), which I stated elsewhere is "a very powerful Divine Name directly related to our sphere of existence."⁶⁵ I also noted that the initial א (*Alef*) and concluding י (*Yod*) of the Name *Adonai* (אֲדֹנָי) respectively represent *Ehyeh* (אֶהְיֶה), the Divine Name of *Keter* (Crown), and *YHVH* (יְהוָה), the Ineffable Name aligned with *Tiferet* (Beauty) on the sefirotic Tree.⁶⁶ The forces inherent in these two Names are said to combine in *Adonai*, from whence it is poured out as "universal abundance" into this realm of manifestation.

The obvious question would be how you might prepare yourself to become a vessel fit enough to channel *Shefa* into your life, not only for your personal benefit but also for the greater realm of existence all round. In this regard, I have already noted the practice of acknowledging the flow of Divine Abundance with the blessing *Baruch Hashem*, doing so every time you encounter Divine Excellence and goodness. Here the practice of "Finding Beauty" (*Lekaven Tiferet*), which is the deliberate act of seeking and acknowledging "Beauty," is equally important.⁶⁷

In this regard I stated elsewhere that "a sure way to find the true meaning of Being, is to contemplate and acknowledge beauty in everything. This is an attempt to achieve a full realisation of the "Eternal Root of Splendour" beyond all being. For example, when

you observe a beautiful or well adorned person, you should consider that person to be the impression of the Divine, recognising that you are looking at the grace, radiance and resplendence of God. By so doing, you are observing the *Ruchaniyut* of the person. The physical comeliness of anything is a *Tziyun* (a sign), a reflected ray of the Supernal Splendour of *Tiferet* (Beauty). Yet this beauty is only temporal, and ultimately it is necessary to understand the *Battel* (obliteration) of this beauty in the light of the “Supernal Splendour” of the Eternal Living Spirit.”⁶⁸

In terms of more practical considerations, I suggested that “you should attempt to find the beauty in whatever you observe, and then to consciously acknowledge this beauty in your mind by mentally expressing your appreciation of this factor to the object you have surveyed in this manner.”⁶⁹ Next, “you should bring yourself in contact with the Divine, your Eternal Source of Radiance and Well-being,” and “complete the procedure by uniting the beauty, which you have observed and acknowledged, with your Source”⁷⁰ by enunciating or whispering the earlier mentioned exclamation *Baruch ha-Shem*, or pronouncing the greater blessings:

ברוך אתה אדני אלהינו מלך העולם שככה לו בעולם

Transliteration:

Baruch Atah Adonai Eloheinu Melech ha-Olam, Shekachah Lo ba-Olam.

Translation:

Blessed are You *Adonai*, our God, King of the Universe,
Who has created such as These in His world.

As said elsewhere, “by means of this exercise we deliberately turn our focus away from all ugliness, disorder and rage, so as not to unite ourselves with these ‘negativities,’ but instead to align ourselves with and focus on that which brings stability into our world.”⁷¹

These are standard practices in which you align with the greater well-being of “Divine Life” in the best manner possible. However, there are also several, as it were, active meditational procedures by means of which you may open yourself to the flow

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of “Divine Abundance.” Much of the success of this kind of activity is based again on “centre/circumference” considerations. In terms of the teachings of “Self Creation” which I am sharing in this tome, it is the “centre” (Self) which establishes the “circumference,” i.e. determines your existence on this planet, and in terms of this greater life, we recognise there is nothing in existence which is not part of the, as it were, “beingness” of *Adonai* (אֲדֹנָי). Even the Divine Excellence and goodness which is expressed so abundantly around us is part of the vast “beingness” of the “lord” (*Adonai*) of material existence, and hence there is an enormous spiritual benefit to be gained by aligning yourself consciously with *Adonai* (אֲדֹנָי).

Amongst the said meditation practices, which I am addressing more extensively in the second part of “*The Book of Immediate Magic*,” the following practice is particularly effective. In all of these meditations the Divine Name אֶהְיֶה (*Ehyeh*) is aligned with your Forehead, יְהוָה (*YHVH*) with your Heart, and אֲדֹנָי (*Adonai*) with your Solar Plexus, or what was termed the “Liver” in primary mediaeval texts. Here is the procedure:

1. Inhale and during exhalation attempt to “dissolve” and turn into pure, amorphous energy of *Keter* (Crown), and think אֶהְיֶה (*Ehyeh*).
2. Inhale and during exhalation focus on a centre in this unstructured energy, which is located somewhere in the area of your heart. This is the locale of *Tiferet* (Beauty) in which you recognise the central “Self” within the energy mass. Here you simply contract and focus your consciousness centrally within this energy, and think יְהוָה (*YHVH*).
3. Inhale and during exhalation feel this energy condense and turn into the three dimensional structure you recognise as your body in *Malchut* (Kingdom), and think אֲדֹנָי (*Adonai*).

In this meditation you commence with the dissolution of the “circumference” into a state of pure “Spirit” with אֶהְיֶה (*Ehyeh*), i.e. the said condition of pure energy. You become amorphous

energy, afterwards finding your “centredness” as you contract your consciousness into the, as it were, “heart centre” of the formless energy. This is the “Nowness” of all time, all space and all events, which is within יהוה (YHVH). Then you conclude by moving into full manifestation with the “centre,” relating outwards and redefining the “circumference,” as you work the solidification and embodiment of the energy into a solid humanoid structure with אדני (Adonai), and, for that matter, emanating the entirety of your existence as materialised consciousness.

You become aware of your body—אדני (Adonai), extend your consciousness to embrace your world—אדני (Adonai), or extend your consciousness further to embrace the universe—אדני (Adonai). There is no difference between any of these, since all manifestation is part of your body, and an expression of the one, great “I Am.” On the other hand, when you have completed this practice you can, as it were, reverse the procedure with the earlier mentioned practice whereby you acknowledge the fullness of your אדני (Adonai) circumference, which is afterwards drawn inwards during inhalation into your solar plexus or heart, where during exhalation it is aligned with שדאי (Shadai). Thus the complete practice of “drawing down” and aligning with Shefa (Divine Abundance) is really from Keter (יהי—Ehyeh) via Tiferet (יהוה—YHVH) to Malchut (אדני—Adonai), and finally from Malchut (Kingdom) to Yesod (Foundation [שדאי—Shadai]).

There are practitioners who prefer the Divine Name construct יהוהאדני (Yahadonah) when working the additional concluding portion of this practice. In this instance you are expressing the Divine Name Adonai combined with the Ineffable Name, which is the “sacred marriage” between the “King” in Tiferet, and the “Queen-Shechinah” in Malchut, these being the male and female aspects of the Divine One. This action has been described as “the most important task that the mystic assumes in his quest.”⁷² It is clear that the “Queen” is indeed the “Kingdom” of manifestation in its entirety, whilst the “King” is the “Divine Ruler.” I stated elsewhere, that Kabbalists have a particular fascination “with the relationship between Tiferet and Malchut,”⁷³ and in this regard I further noted that these *sefirot* represent:

<i>Tiferet</i>	<i>Malchut</i>
יהוה (YHVH)	אדני (Adonai)
Sun (Direct Light)	Moon (Reflected Light)
King	Queen
Upper	Lower
Male Principle	Female Principle
Beloved	Lover
Husband	Bride

These ideas are interpreted in highly sexual terms in Kabbalah, regarding which we are informed that “*sexual intimacy* within the life of God is the paradigmatic expression of divine wholeness.”⁷⁴ In this regard I stated that just as the human sexual act itself is “employed with the intention of encouraging a ‘Sacred Marriage’ between the masculine and feminine aspects of the Divine One, the visualisation and mental expression of **יהדוניה** (*Yahadonahi*) is equally understood to facilitate the said ‘Sacred Marriage’.”⁷⁵

There are however two important Divine Name constructs comprised of the conjunctions of **אדני** (*Adonai*) with **יהוה** (*YHVH*), i.e. the listed **יהדוניה** (*YAHDEVNHY*) and **איהנהיה** (*AYDHNHYH*). The first Divine Name combination is said to pertain to **ברכות** (*B'rachot*—“Blessings”), and like the “Solar Principle” refers to the flow of “Direct Light” or “Divine Abundance” from *Tiferet* (Beauty), the “Supernal Splendour,” to *Malchut* (Kingdom), the “Lower Splendour.” The second Divine Name construct pertains to “*Kadishim*” (Sanctifications), and refers to the “return of the Light.” Hence, like the “Lunar Principle,” it is the “Reflected Light” from *Malchut* to *Tiferet*, which takes place when we say *Kadish* for the dead. The **יהדוניה** (*YAHDEVNHY*) Divine Name combination channels “Divine Abundance” into manifestation, whilst **איהנהיה** (*AYDHNHYH*) returns the “Divine Influx” to the “Sacred Source.”⁷⁶

Be that as it may, it is important to work the current procedure without attempting to judge your performance. The worst thing you can do in any performance, whether it be physical, mental or spiritual, is judging or attempting to rectify what you

deem errors whilst working the procedure. First complete the action, and then make a decision in terms of merit. You should equally refrain from raising criticism of another individual as well whilst you are observing and listening to the said individual performing a spiritual practice. Your judgmental stance will firstly hamper his/her performance, and secondly hamper the fullness of your experience of the said action. There is really no right or wrong here, but simply working this meditation in as intense a manner as possible, which is perfect for that moment.

It is worth noting that every Hebrew Divine Name has a direct, as it were, “energetic impact” on the individual employing them with *Kavvanah*, i.e. a powerfully focussed manner. It is understood that enunciating a Divine Name in a specific portion of your physical anatomy will impact every fibre of your flesh in the said locale, always in accordance with the primary power(s) of the chosen Divine Name, as well as in alignment with the basic intention of the user. In this regard, the magical use of Divine Names for the healing and restoration of the physical body is quite remarkable.

E. Tuning & Restructuring a Male Body (with Low Frequency Voice)

In the early 1970’s, when I was a young man who believed my physical anatomy was not masculine enough, and having just commenced investigations into *Practical Kabbalah*, an Israeli friend introduced me to a magical procedure comprised of the daily performance of a unique regimen in which a set of Hebrew Divine Names, affiliated with the sphere of *Gevurah* (Might/Severity) on the sefirotic tree, is uttered in a specific manner in order to “restructure” and “re-empower” a male body. I have never been able to find out whence he derived this technique, but he insisted that he acquired it from reliable sources. Sadly I am not able to query him on this issue, since he departed this realm more than twenty years ago following a fatal shooting accident. Be that as it may, at the time I personally worked the technique for around two or more years with truly astonishing results, and an interesting side effect was an increase in libido.

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So, for what it is worth, here is the mentioned procedure. Keep in mind that it has to be enacted in the exact format for it to be effective. For example, if the instruction is to utter a specific Hebrew phrase, or combination of Divine Names, “3 times per bodily portion,” you would need to do exactly that once a day. You simply select a portion of your physical anatomy, focus your attention on that bodily sector, and in a deep voice, i.e. the lowest tone of voice you can muster, pronounce the Divine Names virtually inside that bodily portion. It is important for the one working the technique to apportion the different parts of his body in such a manner, so as to complete the daily regimen comfortably and unhurriedly in a personally allotted time period.

WEEK 1

קדוש קדוש קדוש אדני צבאות (3 times per bodily portion)

Transliteration:

Kadosh Kadosh Kadosh Adonai Tzva'ot

WEEK 2

a. קדוש קדוש קדוש אדני צבאות (3 times per bodily portion)

b. יוהך כלך אכתריאל (1 time only per bodily portion)

Transliteration:

a. *Kadosh Kadosh Kadosh Adonai Tzva'ot*

b. *Yohach Kalach Achatrî'el*

WEEK 3

a. קדוש קדוש קדוש אדני צבאות (3 times per bodily portion)

b. יוהך כלך אכתריאל (1 time only per bodily portion)

c. יוהך טפטפיה כוזו במוכסז כוזו (7 times per bodily portion)

Transliteration:

a. *Kadosh Kadosh Kadosh Adonai Tzva'ot*

b. *Yohach Kalach Achatrî'el*

c. *Yohach Taftafyah Kuzu B'mochsaz Kuzu*

WEEK 4

- a. קדוש קדוש קדוש אדני צבאות (3 times per bodily portion)
- b. יהך כלך אכתיאל (1 time only per bodily portion)
- c. יהך טפטפיה כוזו במוכסז כוזו (7 times per bodily portion)
- d. אנקתם פסתם פספסים דיונסים צמרחד אזבוגה (1 time *only* per bodily portion)

Transliteration:

- a. *Kadosh Kadosh Kadosh Adonai Tzva'ot*
- b. *Yohach Kalach Achatr'i'el*
- c. *Yohach Taftafyah Kuzu B'mochsaz Kuzu*
- d. *Anaktam Pastam Paspasim Dionsim*
Tzamarchad Azbugah

WEEK 5

- a. קדוש קדוש קדוש אדני צבאות (3 times per bodily portion)
- b. יהך כלך אכתיאל (1 time only per bodily portion)
- c. יהך טפטפיה כוזו במוכסז כוזו (7 times per bodily portion)
- d. אנקתם פסתם פספסים דיונסים צמרחד אזבוגה (1 time per bodily portion)
- e. קרעשטנ נגדיכש בתרצתג חקבטנע יגלפזק שקוצית (1 time *only* per bodily portion)

Transliteration:

- a. *Kadosh Kadosh Kadosh Adonai Tzva'ot*
- b. *Yohach Kalach Achatr'i'el*
- c. *Yohach Taftafyah Kuzu B'mochsaz Kuzu*
- d. *Anaktam Pastam Paspasim Dionsim*
Tzamarchad Azbugah
- e. *Avgitatz Karastan Nagdichesh Batratztag*
Chakvetna Yaglefzok Shakutzit

Note that when you have to utter one Divine Name three times, another once, and another still seven times, this is done conjointly, i.e. you focus on one area in your body in a friendly manner, then vocalise in a low voice the entire set of Divine Names, applicable

to the time period in which you are working, e.g. Week 2, Week 3, etc., before moving on to another sector. It is also great to conclude each full practice with a concluding statement, i.e. the standard phrase *ברוך שם כבוד מלכותו לעולם ועד* (*Baruch Shem K'vod Malchuto l'Olam Va'ed*—"Blessed be the Name of His glorious Kingdom throughout eternity").

The daily procedure of "Week 5" is continued indefinitely, or for as long as the individual employing this technique may require. It is worth keeping in mind that this regimen is somewhat like weight training, in which the weight to be lifted is increased as your muscles become empowered. This magical practice is also one of gradual entrainment, and hence the instructions should be followed in absolute detail in the most regimental manner.

Now, readers might find apportioning the body into smaller sectors somewhat problematic, especially when there are time constraints. If you have ample time at your disposal each day, you could work this regimen of Hebrew Divine Names affiliated with *Gevurah* (Strength/Severity) in order to "restructure" and "re-empower" a male body, as follows: 1. feet; 2. lower legs; 3. upper legs; 4. sexual organs; 5. anus; 6. lower abdomen [all round], i.e. the area from the navel down; 7. middle torso [all round], i.e. from the navel to the diaphragm [all round]; 8. upper torso, i.e. from the diaphragm up to the shoulders; 9. upper arms; 10. lower arms; 11. hands; 12. neck, with specific emphasis on the back of the neck; 13. the back of the head; 14. the middle of the head and the ears; 15. upper front portion of the skull and the forehead; 16. the eyes; 17. the nose and cheek bones; 18. the jaws and mouth; 19. inside of the mouth and throat; 20. the entire body. If you have limited time at your disposal each day to work this technique, the body can be divided into seven sectors: 1. feet and legs; 2. lower abdomen from the navel down, including the genitals and anus; 3. middle torso from the navel to the solar plexus; 4. chest, back and shoulders; 5. arms and hands; 6. head; 7. the entire body.

This format more or less coincides with the bodily sectors employed in a practice titled "*Toning and Tuning the Body*," which I discussed in "*The Book of Self Creation*,"⁷⁷ the latter procedure being an excellent preparation for the said "restructuring" of the male body procedure. As it is, both procedures are "gestalt" practices, i.e. "psycho-magical" activities which brings you in direct contact with your personal anatomy.

The technique of “*Tuning & Restructuring a Male Body*” was employed over approximately a two year period by a very disciplined associate of mine, and whilst I am familiar with the end results, it was still absolutely astonishing to witness his physical anatomy adjusting itself into the most ideal masculine form. Of course, this regimen will not add muscles to your muscles, or make you look as if you have been on steroids all of your life. The latter image is definitely not the “ideal” shape for human males, even though it is most suitable for buffaloes and an oversized human rhino-sore-ass!

I was informed that this technique is meant exclusively for men, and that a performance of the practice by women would have deleterious results, e.g. a masculinising of the female anatomy and hair growth in unwanted places. I have not had the opportunity to observe the latter effect, but have not at any time had a reason not to take him at his word. I was queried whether a similar procedure could work for a female practitioner if the said Divine Names were substituted by “feminine names” of the Divine One. In this regard, I was offered the example of the Divine Name *Adonai* being substituted with the term *Shechinah*.

Whilst I am not aware of an equivalent practice for females, it should be noted that *Shechinah* is not a “feminine” counterpart of the Divine Name *Adonai*. Beside this, there would be no need to substitute the Name *Adonai*, simply because the three Divine Names which work in close alignment so as to direct “Divine Abundance” into our world and into our lives, are *Ehyeh* (*Keter*—Crown), *YHVH* (*Tiferet*—Beauty), and in particular *Adonai*, the Divine Name of *Malchut* (Kingdom). As noted earlier, the conjunction of the Divine Name *Adonai* with the Ineffable Name, i.e. *Yahadonahi*, and the latter Divine Name construct employed in affiliation with Name *Shadai*, one would not only successfully relate the “centre” (Self) with the “circumference” (the greater environment), but would open oneself to the greater flow of “Divine Abundance.” This would apply to all, whether male or female.

Likewise the opening trisagion, i.e. *Kadosh Kadosh Kadosh Adonai Tzva’ot*, applies to all, and there are some truly great Jewish magical practices, which can be generally employed by everyone, in which this unique statement features most

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prominently. Note that beyond the opening statement in which the Divine Names *Adonai* appears, the major portion of the procedure in question incorporates Divine Name combinations which align with *Gevurah* on the sefirotic Tree.

In other words, the issue is actually the remaining Divine Names in the earlier mentioned procedure, which, as noted, pertain to *Gevurah* on the sefirotic Tree. Those would need to be substituted with sets of Divine Names which would achieve results for females in a similar manner to the ones listed for males. As said, I am not aware of any such practice, but I can imagine such Divine Name combinations might include Sacred Names aligned with *Chesed* (Mercy) or *Netzach* (Victory) or *Yesod* (Foundation). As in the case of the *Gevurah* working for men, such Divine Name combinations might not include the standard Divine Names attributed to the sefirotic Tree. In this regard it is worth noting that just as the “Forty-two Letter Name” is aligned with *Gevurah*, so is the *Shem Vayisa Vayet* (“Name of Seventy-two Names”) affiliated with *Chesed*. Hence I suppose some procedure could be worked out to enhance and support women in terms of acquiring great femininity. It would be a question of knowing exactly which Divine Names to apply in a specific manner.

.He is united like a flame that is united with its colours. These actions which are revealed by His very power are ten in number.....They are the Celestial Orchard, the treasurehouse of holiness, indicating the quality of the existence of the One, for everything stemmed from His Unity... ..

Chapter 3

Or Yored — Light Descending

SPIRIT FORCES

&

SACRED NAMES

A. The Quarters & the Elements

Whilst I have addressed the employment of the Four Elements to some extent in “*The Book of Self Creation*,”¹ I thought we might consider it in greater detail here. Naturally I believe the various exercises shared in the mentioned tome to be of great value in learning to align with the Elements, yet there are further details to consider in terms of their alignments with various levels of boundless being and perpetual progress. Equally we need to know how to employ such information so as to benefit reasonable and respectful existence on this planet. This would necessitate recognition of the manner in which the Four Elements are expressed and harmoniously related, in order to manifest physical existence.

We are reminded that the whole of creation came into being by means of the Four Elements. Hence, there is a *Midrash Rabbah* [Exodus 15:22] which, in harmony with doctrines found in the *Sefer Yetzirah*,² in which we are informed that the physical universe was created from water, wind and fire, saying “Three creations preceded the creation of this world: water, wind, and fire. Water conceived and gave birth to thick darkness. Fire conceived and gave birth to light. Wind conceived and gave birth to wisdom. Thus is the world maintained by these six creations: by wind and darkness, by fire and light, by water and wisdom.”³

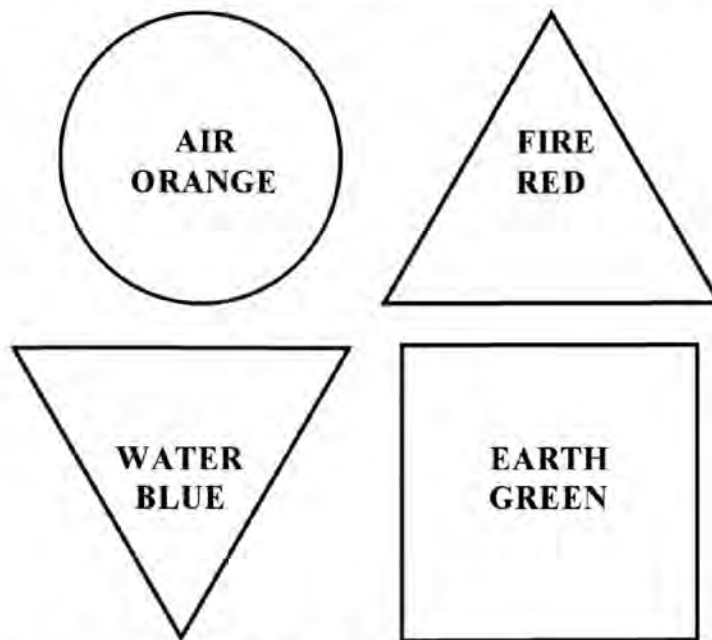
In Hebrew the Four Elements (*Arba Yesodot*) are termed עֵשׂ (Esh—Fire); מַיִם (Mayim—Water); רוּחַ (Ru’ach—Air) and עָפָר (Afar—Dust [Earth]). Consider the following table of correspondences affiliated with the Four Elements. As delineated elsewhere, the positions of North and South and their associated concepts switch around in the Southern Hemisphere. The

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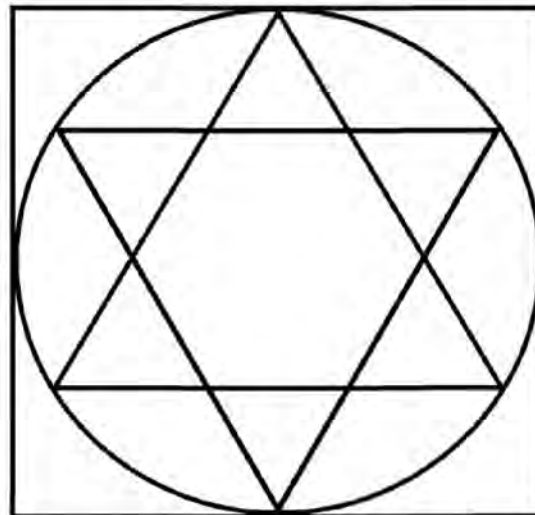
movement of the Sun is anti-clockwise in that part of the world, its position of highest light is North, and its coldest locale is in the South. For the sake of presenting the glyphs comprising the Ineffable Name in their correct order, this table of correspondences should be read from right to left, i.e. commence with the “East” and end with the “North” [South in the Southern Hemisphere]:

NORTH [SOUTH]	WEST	SOUTH [NORTH]	EAST
𐤒	𐤑	𐤒	𐤓
<i>EH</i>	<i>OH</i>	<i>AH</i>	<i>EE</i>
Throat	Solar Plexus	Heart	Forehead
Earth	Water	Fire	Air
Green	Blue	Red	Orange
Winter	Autumn	Summer	Spring
Midnight	Dusk	Noon	Dawn
Dark Moon	Last Quarter	Full Moon	First Quarter
Light Returning	Light Descending	Light Increasing	Light Arising
Age (Death)	Maturity	Adulthood	Birth
Law	Love	Light	Life
<i>Ori'el</i>	<i>Gavri'el</i>	<i>Micha'el</i>	<i>Rafa'el</i>
Divine Light	Divine Strength	Divine Resembler	Divine Healer
Doing	Feeling	Being	Thinking
Touching	Tasting	Seeing	Hearing
Reflect	Reply	Consider	Listen
Cease	Complete	Continue	Commence

I was taught the “Four Elements” are symbolised by an “Orange Circle” for “Air”; a “Red Upward Pointing Triangle” for “Fire”; a “Blue Downward Pointing Triangle” for “Water”; and a “Green Square” for “Earth,” as shown in the following illustration:



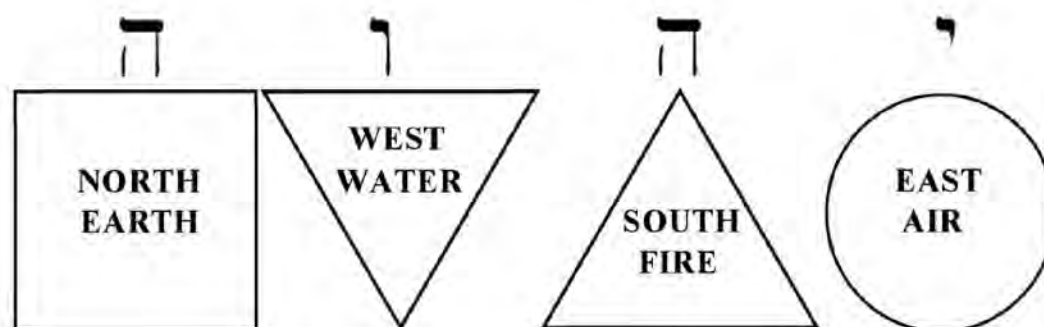
These symbols conjoin in a single image representing all “Four Elements,” as shown below:



As can be expected, the study of the “Four Elements” is aligned with a number of symbolical correspondences, i.e. the four directions; the daily cycle of the Sun; the monthly cycle of the Moon; the annual cycle of the Four Seasons; the Ineffable Name, etc. The following illustration indicates the alignment of the four quarters with the “Four Elements,” as well as the assignment of the

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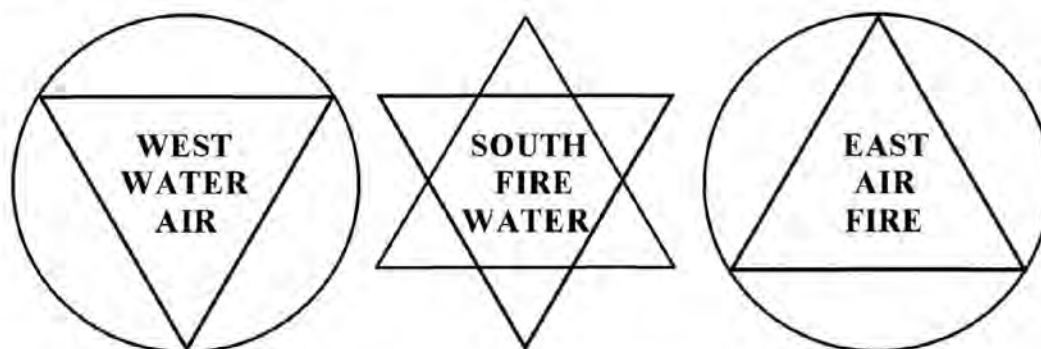
four letters of the Ineffable Name to the four directions. Again bear in mind that this tome is written in terms of the Northern Hemisphere, and that the North/South positions are reversed in the Southern Hemisphere:



I was informed that the four letters of the Ineffable Name align with the Four Elements in the following manner: **י** (*Yod*)—Fire; **ו** (*Heh*)—Water; **ו** (*Vav*)—Air; and the concluding **ה** (*Heh*)—Earth. I was further instructed that the first three letters, respectively aligned with the Elements of Air, Fire and Water, are the “active” principles which act conjointly upon the Element of Earth, represented by the concluding letter of the Ineffable Name, which is said to indicate the “passive” principle. Hence we need to pay particular attention to their allocation in terms of the four directions and the “Four Elements,” and herein lies a “mystery.” Considering the “Elements” respectively aligned with the said four letters, it turns out that *Yod* (י) represents Fire, but is affiliated with the East which is assigned the Element of Air. Similarly, the South, which in the Northern Hemisphere is aligned with Fire [North in the Southern Hemisphere], is assigned the letter *Heh* (ו) which is affiliated with the Element of Water. Furthermore, the letter *Vav* (ו) representing Air, is aligned with the West to which is assigned the Element of Water. The concluding *Heh* (ה), attributed to the Element of Earth, is perfectly aligned with the North [South in the Southern Hemisphere], the latter direction being also affiliated with Earth.

What is one to make of these curious “elemental combinations” associated with the three “Active Quarters,” so to speak, and their respective alignment with specific combinations of the three “Active Elements,” all of which are said to “act upon”

the passive “Element of Earth” in the “Passive Quarter”? I was told that these combinations pertain to “a wonderful mystery,” which is of great importance in understanding not only the cycle of the “Four Seasons,” but also the “Human Self” as expressed in the following illustration indicating the conjoint Elemental associations of the Four Directions and the four letters comprising the Ineffable Name:



The “East/Air/Fire” combination portrays the conjoining of “Elements” active in Spring. It also represents the “Upper Torso” of a human being, which is affiliated with the Elements of Air and Fire, and refers to the *Neshamah* (Higher Self). On the other hand, the “South/Fire/Water” combination indicates the conjoining of Elements active in Summer. In turn, it represents the “Middle Torso,” which is aligned with the Elements of Fire and Water, and is a combination, as it were, a “marriage” of the *Ru'ach* (Awake Self) and the *Nefesh* (Instinctual Self). Lastly, the “West/Water/Air” combination portrays the affiliation of Elements active in Autumn. It also represents the “Lower Torso,” which is associated with the “Elements” of Water and Air, and fully affiliated with the *Nefesh* (Instinctual Self), the “survival aspect” of everyone and everything. What about the Element of Earth, aligned as it is with the “North” [South in the Southern Hemisphere]? It is associated with Winter, and is fundamentally the result of the three “Active Elements” acting together as “One.” Thus the Earth Element is the entire physical body, which would crumble into dust were it not sustained by Air, Fire and Water.

Curiously enough, these elemental combinations appear to align with the statements in the *Sefer Yetzirah* regarding creation, as it were, unfolding in a kind of process involving combinations of the three active Elements of Fire, Air and Water. In this regard, the statements in the “*Book of Creation*” reading “Air from

Spirit.....” would align with the Air/Fire combination on the right of the illustration, “Water from Air.....” would reference the Water/Air combination to the left, and the “Fire from Water.....” would reference the Fire/Water combination in the centre.⁴

All of the “Elemental,” “Directional,” “Ineffable Name,” “Human Self” considerations are conjoined in the following symbol:



Here we have the four “Elemental” symbols of the “Circle” (Air), “Upper Triangle” (Fire), “Lower Triangle” (Water), and “Square” (Earth), revealing the central *chotam* (magical seal) of the hexagram, the six points which comprise not only the four letters of the Ineffable Name, which we noted are aligned with the “Four Elements” and the “Four Directions” in specific ways, but also indicates the upper א (Alef) referencing אהיה (Ehyeh), the Divine Name affiliated with *Keter* (Crown), as well as יא (Ain), the *Nil* or “Nothing-Infinity” above, and the lower א (Alef) indicating אדני (Adonai), the Divine Name of *Malchut* (Kingdom), as well as יא (Ain), the “Nothing-Infinity” below. In the final analysis, the “circumference” and all “externalities” ultimately conjoin in the centre in שדי (Shadai), the “Almighty One,” the “One” within our very hearts.

What is probably in the mind of many readers, is how this information could be practically employed for beneficial purposes. As it is, I have elsewhere shared fairly detailed material on how to work with the *Arba Yesodot* (Four Elements) both directly in a

personal manner, or more indirectly via associated Spirit Intelligences, magical incantations; amulets, etc.⁵ As can be expected, the fundamental factor behind all practices involving the “Four Elements,” is the ability of the practitioner to identify in a personal and most direct manner with each of the elements, and doing so in harmony with a specific magical intention or purpose in mind. I have previously shared a number of techniques for personal alignment with the Four Elements, as well as the “Universal Element,” all of which pertain to invoking and directing “forces” of the Elements by means of successive cycles of breath.⁶ The ability to identify with and intentionally direct the Four Elements is of such importance in terms of “Immediate Magic,” that it deserves reassessment. In this regard, it is worth considering the practical applications from the angle of the earlier addressed “Nil Centre,” the “gateway” within you, and the means by which you can access “Infinity.”

In terms of the many practices pertaining to the Four Elements, which I addressed in the first volume of this series,⁷ all of them can be condensed into a single procedure focussed on the “Nil Centre.” One should start by linking with the “Primordial Life Force” behind all existence. This is the earlier mentioned *Avir*, the radiant energy to which we may not attribute any specific quality, but which can be anything one intend it to be. It is from *Avir*, the primordial foundation of all existence, that one express goodness, wellbeing, in fact, anything in ones life and world, always in accordance with personal intentions.

Each of us is a manifestation of *Avir*, the “Fifth Element” or “Spirit Principle,” however, due to having, as it were, “fallen” into conditions of separateness, we have lost the primordial oneness with the whole which is paramount for good living. In other words, we need to reestablish a conscious recognition of our oneness with the “Universal Life Force,” in order to turn into a channel for abundance and to live abundantly. In this regard, we are informed that “this is the Primal Ether which is called supreme exaltedness (*rom ma’aleh*), because it is first and the intelligence of everything that is emanated, above and below. Moreover, it is the source of all supernal blessings.”⁸ You can unite yourself consciously with the “Universal Element,” by means of the following practice:

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1. Sit in your usual comfortable and surrendered manner. Close your eyes, and smile warmly inside the centre of your chest. Focus your attention on the locale of your “Nil Centre.” Imagine it opening and start to sense this portal opening into infinite space. Whatever you can imagine exists as “potential reality” inside your “Nil Centre,” and you can bring it to fruition via your very own being.
2. Next, you need to, as it were, descend via the “Nil Centre” into the vastness of infinity. Whilst still smiling warmly inside yourself, breathe in and on the exhalation allow yourself to sink into your “Nil Centre.” Keep repeating this action, i.e. sense yourself falling deeper and deeper into your own “Nil Centre.”
3. Sense yourself contracting and shrinking, until you become a very small, silent, and tranquil point of light. As noted elsewhere, “in this state you may still be aware of your physical body and all the noise around you, but although this is a turmoil of emotions, pains, thoughts and all manner of things, these are purely radiations out of *you*, and you are that small, still, serene point of light, which is your Essence, your potent creative Being.”⁹
4. Sense this “Light Essence” to be an alive, pulsating “Point of Power,” that is your Divine Spark. Surrender completely to this condition of being, in which you realise the centre and circumference to be part of the selfsameness of one great consciousness which you are, i.e. the oneness of the “Whole” within “Self,” and “Self” within the “Whole.”
5. Sense the vastness of your infinite circumference to be filled with *Avir*, the radiant primordial force of life which is delineated the “Universal Ether,” or “Fifth Element,” and which Rabbi Nossan of Bratzlav reminded us “is termed *yesod hapashut*, ‘the simple element’.”¹⁰

If you have at one time or another encountered the mirage of heat which shimmers on a tarred road, or on the surface of a parched, desert landscape, you will have a good image to work with in terms of sensing this brilliant, radiant, as it were, “sapphiric scintillation” shimmering all round, as you float unencumbered in the vastness of infinite space.

6. Discarding all sense of direction or dimension for that matter, and, employing slow normal breaths, commence inhaling this primordial "Life Force." Repeat this action until you have settled into a comfortable rhythm of breathing *Avir*.
7. Next switch to absorbing the "Universal Life Force" by breathing with your immediate circumference, i.e. your entire anatomy, which might give you the feeling of being something like a pulsating jellyfish virtually breathing the ocean. You breathe this "Divine Force" in and you breathe it out, and with each inhalation your entire being contracts slightly, whilst on each exhalation you settle back into your natural restful disposition within the "Universal Life Force."

Throughout this procedure you should remain absolutely surrendered, maintaining your inner smile, and repeating this breathing of *Avir*, until you sense yourself merging fully with the scintillating "Universal Life Force," becoming one with the "Whole" and being a small, simple focus within the primordial substance of existence. As noted elsewhere, "you need to reach the stage where you begin to sense yourself at one with this scintillating force, virtually as if it is breathing you."¹¹

8. Simply float serenely in infinite space. When you feel ready to do so, allow your consciousness to embrace this vast circumference and say mentally 'יהוה' (Yahadonahi). Take a deep breath and draw the surrounding Divine Force, which is all around you, towards your "Nil Centre," simultaneously bringing yourself to normal focal levels by dragging your consciousness via your "Nil Centre" into your heart, where you whisper 'שד' (Shadai) during the succeeding exhalation.

This is a very intense practice, affording you a great energising affect on every aspect of your being, whether physical, emotional or spiritual. Be that as it may, having now consciously merged yourself with *Avir* in the manner delineated, all ideas you may have about "separateness" should be relinquished. This is vitally

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important, since the success of all magical activities is dependent on this. If you are conscious of the “Universal Oneness,” and in full acknowledgement of your unity with the “Life Force” which is everywhere, you have turned yourself into the ideal “magician,” the one who is not separate from his universe, and who channels *Shefa*, Divine Abundance, into his or her world.

Having achieved this “Cosmic Alignment,” so to speak, the “centre” can now set the “circumference,” and the fully conscious practitioner, who is in a profound state of surrender within the “Universal Oneness,” becomes the perfect focus for the expression of the “Universal Element.” It is within this condition of “Being” that you can intentionally direct *Ruchaniyut*, i.e. uniquely conditioned “Spirit Force,” in alignment with a chosen intention, and are able to successfully perform the following procedure of invoking and accumulating the Four Elements:

1. Having completed the alignment with the “oneness” of the “Universal Element,” remain seated, comfortable, fully surrendered with eyes closed, and with your “Nil Centre” still open. Continue to smile warmly inside yourself. The “Inner Smile” is important in all your magical activities. It is also worth noting, that when you smile warmly from your heart centre, i.e. in the centre of your upper chest, your entire body is smiling.
2. Invoke each of the Four Elements separately inside your “Nil Centre,” doing so in the following order:
 - a. Air—Orange Billowing Clouds or Spinning Vortex—Lightness—Life — ך (Yod)—“EE”—*Rafa’el*;
 - b. Fire—Red Glowing Coals or Fiery Radiance—Warmth—Light — ה (Heh)—“AH”—*Micha’el*;
 - c. Water—Blue Droplets or Mist—Coolness—Love — ו (Vav)—“OH”—*Gavri’el*; and
 - d. Earth—Green Crystalline Substance—Heaviness—Law— ה (Heh)—“EH”—*Ori’el*.

Select an Element to work with, then turn your attention to your “Nil Centre” and visualise that Element within it. As

mentioned elsewhere, “smile warmly at your chosen Element. Feel the warmth of your smile, your *Ruchaniyut*, Spiritual Force, linking with the Element.”¹² This should be an experience of great intensity. As you sense/observe the selected Element inside your “Nil Centre,” contemplate the associated qualities, i.e. “Lightness/Life” for Air; “Warmth/Light” for Fire; etc.

3. Now, let us say you have elected to work with the Element of Air. When you are fully focussed on this Element as an orange coloured spinning vortex inside your “Nil Centre,” and clearly sense the affiliated qualities of “Lightness/Life,” pause and mentally enunciate ם (Yod), this being the Hebrew glyph associated with the Element. Then commence drawing the orange vortex, as well as the associated qualities, upwards into your chest during inhalation as you “inspeak” (whisper) the related tone “EE” for Air. Next think the name of the related angel, i.e. *Rafa’el* in this instance, in the pause between inhalation and exhalation, then exhale as you “outspeak” (whisper) the associated vowel tone (“EE”), allowing the Element of Air and associated qualities to flow, or settle, down into your body.

It is important to keep your attention focussed internally as you mentally repeat the associated concepts, rather than expressing anything out loud. In the current instance, any audible verbalisation of affiliated qualities is a distraction, since you would listen to yourself uttering the words instead of keeping your attention focussed within. I am reminded of my mentor, the late William G. Gray, constantly admonishing me to “be of one mind, in one place, at one time.” In this manner you would work with great intensity, making maximum use of all four aspects of the respiratory process, i.e. pause—inhale—pause—exhale, and working all of this with your heartfelt “Inner Smile.” It is worth noting that smiling from your chest, your “heart centre,” establishes a sense of intimacy and “oneness.”

4. Repeat this inhaling of the Element of Air and its affiliated qualities and exhaling it into your body, until you feel you

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have adequately absorbed the orange Element and associated qualities of “Lightness/Life” into your body, in fact absorbed these to such an extent, that you are virtually manifesting yourself as an “Orange Being” of Air, Lightness, and Life.

5. Experience the Element of Air and the associated qualities of “Lightness” and “Life” being freely expressed inside your body, mind, soul and spirit. As mentioned elsewhere, this could be done “either in stillness or in spontaneously expressed motions,”¹³ as you literally “dance” the said Element. Needless to say, your “Inner Smile” should be maintained throughout this practice.
6. Conclude the practice by releasing the pent up “elemental force,” through successive exhalations. In this regard, you would dissipate the accumulated energy out of your body via the pores of your skin employing strong exhalations.
7. Following this, you have two options in terms of what you might want to do next:
 - a. Either repeat the current procedure successively with the three remaining Elements, or postpone such activities for a more suitable time;
 - b. Follow on directly with the practice pertaining to “*Amplification of the Elements*.”¹⁴ In this instance, you would continue working the same Element you are currently engaged in, i.e. the “Element of Air.”
8. In terms of the said “*Amplification of the Elements*” practice, I have previously shared two exercises which were originally shared by the remarkable Franz Bardon.¹⁵ In the current instance, I am addressing a single procedure which is worked entirely from your “Nil Centre.” Excluding your head and heart, which should never be exposed to excessive amounts of the forces of the “Four Elements,” select a portion of your physical anatomy.
9. Repeat the opening practice of drawing “elemental force,” e.g. the Element of Air and associated qualities, into your upper torso during inhalation, in this instance steering,

- accumulating, and retaining the inhaled force inside the selected bodily part during exhalation. Continue this procedure of pulling the said Element up into your upper body, and literally compressing the associated qualities into the selected physical locale with successive breaths.
10. On sensing that maximum intensity has been achieved, disperse the garnered “psychic tension” outwards into the Universe, doing so directly from the chosen location in your anatomy on either a single forceful outbreath, or, if necessary, during successive exhalations.
 11. The procedure is then repeated with various parts of your body, with special attention given to your hands and fingers, since these organs feature particularly prominently in magical practice.
 12. You again have two options in terms of what to do next:
 - a. Either repeat the full procedure of invoking, accumulating, and amplification with other Elements, or end the procedure;
 - b. Continue with the practice of “Projecting the Elements.” If you elect to follow this option, you would continue working with the same Element which you have been invoking during the previous portions of the procedure.

As can be expected, working with the Four Elements also involves the incorporation of Divine Names employed for a variety of purposes, and always in accordance with the intention of the practitioner. This is where it is important for the practitioner to acquire fluency in the practice of “*Projecting the Elements*,”¹⁶ which follows on directly from the preceding practice of invoking, retaining, and accumulating any of the Four Elements inside yourself. The fundamental concepts of the following procedure are “inhalation—accumulation—impregnation,” and these are applied in the following manner:

1. Always maintain the same physical, emotional and mental disposition employed throughout these practices, not forgetting the warm inner smile from your heart.

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2. Select again one of the Four Elements, ensuring that it is the one with which you are currently engaged, and visualise it once more within your “Nil Centre” which is still open. Sense the chosen Element again with all its associated qualities, i.e. “lightness” for Air, “warmth” for Fire, “coolness” for Water, and “heaviness” for Earth.
3. Employing successive inhalations, once more pull the selected Element up into your upper torso, settling and compressing it downwards into your body as delineated earlier.
4. When you sense the Element is powerfully concentrated inside your anatomy, focus your attention on your solar plexus. Then, whilst inhaling normally, commence permeating the locale in which you are operating during exhalation with the qualities of the chosen Element, doing so via:
 - a. the solar plexus;
 - b. the whole of your body;
 - c. the hands and fingers.

The process of permeating the room with the amassed forces of a selected Element, will be completed when you have depleted yourself of the said Element.

5. If you wish to clear the, as it were, “elemental atmosphere” from the premises, you would simply expel it, i.e. pushing it through the walls, with a single forceful exhalation, and thus disperse it into infinity. There is no need to be overly concerned with this action, since the room will be cleared entirely during one powerful exhalation in accordance with your fundamental intention.

In working this large and intense procedure from the initial invocation to the “impregnation” of a physical locale with the forces of the “Elements,” you have been employing the qualities of a single selected Element. For the sake of experience, it would be worthwhile repeating the practice with all four Elements. However, it is suggested that you allow a little time to pass between each working. In this regard, Franz Bardon suggested that you should employ either one Element each day, or respectively employ each

of the Four Elements at set times during the day, i.e. Air at dawn, Fire at noon, Water at dusk, and Earth at midnight.¹⁷

As discussed previously,¹⁸ in working this practice of, as it were, impregnating premises with the forces of the Four Elements, special attention should be given to the hands and fingers. In this regard, I noted that the qualities of a chosen Element could be accumulated and compressed in one or both hands to such an extent, “that through a movement of the hand, like a flash, the element is emitted from the hand into the selected space, impregnating it instantly. Repeated practice makes perfect, and all the elements should be applied and mastered.”¹⁹

Amongst the related “magical” activities which have been of great benefit to me personally, is a practice from a set of exercises which I titled collectively “*Picture Speech*,”²⁰ in which speech is aligned with an Element fundamentally related to the emotional/mental intent of the speaker. The basic practice pertains to, as it were, “elemental flooding” of your environment by simply imagining a specific Element emanating from your mouth in appropriately related colours and shapes while you are speaking, i.e. orange clouds forming a cloudy, airy landscape for the Element of Air; red flames shaping themselves into a fiery landscape for the Element of Fire; a blue stream gushing forth a watery landscape for the Element of Water; and a mass of green crystalline substance constructing a solid, earthy landscape for the Element of Earth.²¹

A fellow practitioner effectively employed this very technique of colouring his environment with a specific Element in harmony with his personal will and intent, by letting the Element stream forth via his eyes. In this regard, I have previously shared further advancements on these basic workings, which include the invocation within yourself of certain emotional qualities, i.e. the earlier mentioned “God-Forces,” fusing or impregnating your immediate environment with affiliated qualities.²²

You might find that you prefer working with certain Elements, whilst you might not enjoy working with others. For example, you might like the qualities of the “Element of Air” because they make you feel like you are flying. Whilst some might really like working with the Element of Fire, others might find the fact that it increases blood pressure uncomfortable, not to mention that it can increase aggression. Others still might not find the grounding solidity of the “Element of Earth” particularly pleasant,

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even when it is necessary to induce this very factor for greater wellbeing. I am aware of several practitioners who spend a great deal of time working with the “Element of Water,” maintaining that invoking the qualities of this Element within themselves lowers blood pressure, increases affection between themselves and their world, improves libido, and makes all of them feel more like lovers rather than fighters.

It should be noted that every Element comprises both positive and negative qualities. For example, whilst the Element of Fire could be invoked to make an individual more bold, energetic, dynamic, etc., it could also make a person more aggressive, argumentative, combative, and intrusive. Hence, an individual who already has a “fiery nature,” should not invoke too much of the Fiery Element. In this regard, it should be noted that too much of any Element facilitates adverse reactions. A predominance of “Air” could cause an individual to live with his/her “head in the clouds,” i.e. being the proverbial “air head,” who cannot get his/her feet on the ground. A prevalence of “Earth” could cause the nature of an individual to be awkward, plodding, ponderous, cumbersome, etc., and is also known to increase melancholy and depression. On the other hand, the dominance of the Watery Element in the nature of an individual, can make the said person overtly sensitive, sentimental, emotional, and to manifest a cloying nature. Thus it is so important to work the following “*Balancing with the Elements*”²³ at the conclusion of procedures involving the exclusive invocation of any of the Four Elements, so as to avoid the preponderance of the qualities of a single Element in your body and personality.

In working this “*Balancing with the Elements*,” it is important to comprehend the alignment of the Four Elements with four principal regions of your physical anatomy. The zone from the feet to the buttocks, including the anus, relates to the “Element of Earth,” while the area from the sexual organ up to the diaphragm, inclusive of the kidneys, bladder, bowels, liver, etc., pertains to the “Element of Water.” In turn, the chest, lungs, shoulders, arms and hands, inclusive of the neck, pertain to the “Element of Air,” whilst the head and brain relate to the “Element of Fire.” As you might expect, these four physical zones are, as it were, “loaded” with the qualities of their respectively associated Elements, and this is done in the following manner:

1. Each of the Four Elements is invoked inside your “Nil Centre” in the usual manner. In this regard, commence with the “Element of Earth” envisioned as a green crystalline substance, and the associated qualities of which should be sensed in the usual manner inside your “Nil Centre.”
2. When you are fully aware of the said Element and its qualities inside your “Nil Centre,” draw it into your body during inhalation, and let it flow down into your feet, legs and buttocks during exhalation. Perform this action seven times, each time increasing the sense of solidity, heaviness, and strength inside your lower limbs.
3. Having thus employed the “Element of Earth” to place your feet firmly on the ground, so to speak, repeat this procedure with all four Elements, firmly settling them in their respectively associated locales in your body.
4. Turn your attention to your entire physical construct, sensing the Four Elements and their associated qualities inside the four “elemental sectors” of your body, and smile warmly at them from your heart. Take a deep breath and on exhalation say “*Understand*,” and sense the impact of this command on your body, mind, soul and spirit. Continuing to smile warmly inside your entire physical anatomy, take another breath and during exhalation say “*Surrender*,” again feeling the impact this instruction has on the totality of your being.
5. Conclude by simply smiling from your heart, and, as mentioned previously, “feeling the warmth of the smile, the *Ruchaniyut*, permeating your whole physical structure.”²⁴ Remain quiet and surrendered for a couple of minutes before returning to normal focal levels.

As noted elsewhere,²⁵ this procedure benefits the practitioner in a number of ways:

1. It protects you against the mentioned harmful effects of the Elements;

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2. It inspires centredness, and a great sense of balance within yourself. In this condition you, the “centre,” can sense more easily how to deal with whatever you may encounter in your environment, the “circumference.”
3. It increases physical immunity to withstand infectious diseases, and equally affords you control and a quick recovery from illness. In this regard, when an individual is suffering from an illness, he/she may speed up recovery by balancing the Elements, and thereby rectify the imbalance in the body.
4. It also affords the practitioner great resistance against psychic/spiritual assault. Hence regular practice of “*Balancing with the Elements*” offers the practitioner resistance against “Evil Eye” issues, etc.
5. It has a cleansing affect on the whole of your physical anatomy, equally restoring your mind, soul and spirit.

Having noted the “Balancing with the Elements” practice, it is worth considering a procedure pertaining to the distribution of Divine Power throughout the torso by means of the six permutations of the Name **שׁדַּי** (*Shadai*). This Divine Name is aligned with the *sefirah* of *Yesod* on the sefirotic Tree, and is believed to impact the *Nefesh* (Instinctual Self) in a most beneficial manner. This unique procedure could be employed at the conclusion of “Balancing with the Elements,” or worked at any time you feel the need to do so. The said six permutations are:

שׁדַּי שׁדַּי דַּשׁי דַּשׁי יַדַּשׁ יַדַּשׁ

Shadaya Shayada Dayasha Dashaya Yashada Yadasha

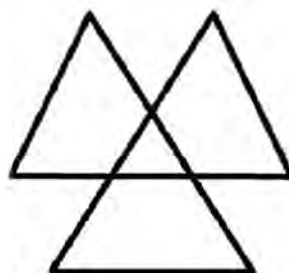
As I mentioned elsewhere,²⁶ the six permutations of *Shadai* are sometimes arranged in a special order around a central hexagram, as indicated in the following *chotam* (seal), which is part of an amulet I addressed in “*The Book of Seals & Amulets*.”²⁷ When the six permutations are traced in the earlier listed order, a unique pattern is revealed, as shown below:



The said pattern is related to the well known “Trefoil” or “*Triquetra*” pattern shown below, which is popular in Celtic art and the three points of which were attributed to the Christian “Father, Son and Holy Spirit,”²⁸ and which appears in a number of formats:



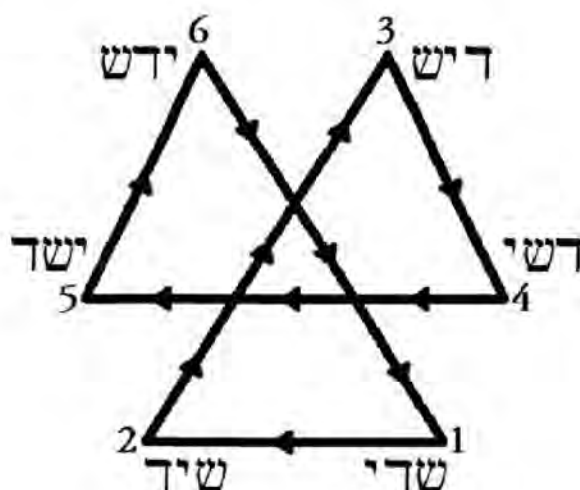
In the instance of the locations of the six permutations in the mentioned amulet, the underlying pattern is the so-called “*Valknut*” or “Trefoil Stick”:



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This shape is particularly favoured by ultra-rightwing political movements, but does not have the sinister connotations attached to logos like the *Swastika*, etc. Also, the name “*Valknut*” appears to be of very recent, i.e. late 19th or early 20th century, Teutonic origins. As it is, this diagram is said to be related to the image of three “*Borromean Rings*,”²⁹ which, when viewed from three dimensional perspectives, presents us with the three rings of “*Time, Space and Events*” which I addressed in “*The Book of Self Creation*,”³⁰ in terms of establishing a “*Body of Light*,” and which I also addressed earlier with regard to tracing the “*Inner Circumference*” around a human centre, i.e. with the *trisagion*, etc.

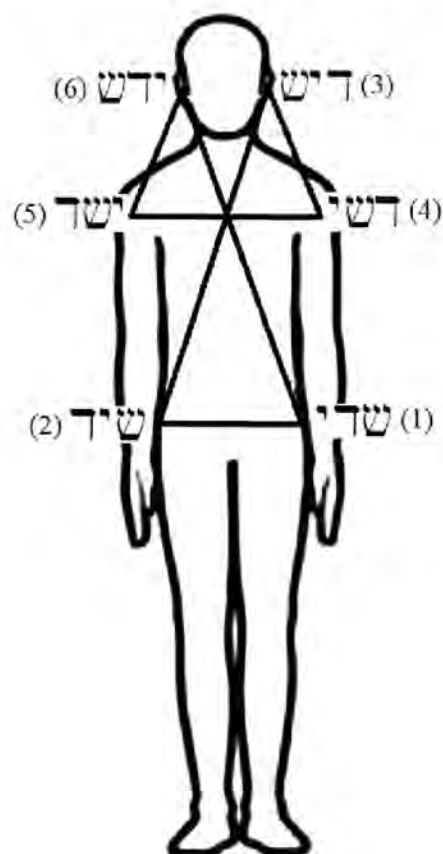
Be that as it may, simple line drawings present one with “*continuous movement*,” so to speak, as is the case with pentagrams as well as the current image, are particularly popular for their “*magical efficacy*.” Such graphic designs, as it were, “*lock in*” attention visually, and their fundamental pattern can be traced indefinitely without any interruption by means of a single motion of the eye or a hand. In the current instance, the six external points of the image are aligned with the six permutations of the Divine Name **שדי** (*Shadai*) in the following manner:



This “*power pattern*” comprising the six permutations of *Shadai* is traced on your body for the purposes of special protection and personal spiritual empowerment. This is done in the following manner:

1. Inhale golden Divine Light either from your Infinite Point of Radiance above you or from your Nil Centre within you, and focus it in your right hip. On exhalation visualise the Divine Name װׁ whilst whispering, chanting or uttering in a low voice “*Shadaya*.”
2. On the next inhalation drag the Divine Light in a straight line across from your right hip to your left hip. Then, on exhalation visualise the permutation װׁׁ , simultaneously uttering “*Shayada*.”
3. Continue by pulling the Divine Light in a straight line to the centre of your right ear during inhalation, and on exhalation visualise the combination װׁׁׁ as you verbally express “*Dayasha*.”
4. Drag the Divine Light diagonally downwards to your right shoulder during the following inhalation, and continue by visualising the permutation װׁׁׁׁ and uttering “*Dashaya*” on the succeeding exhalation.
5. During the next inbreath, draw the Divine Light across from your right shoulder to the left shoulder. Then, on the outbreath, visualise the combination װׁׁׁׁׁ as you express the permutation “*Yashada*.”
6. Establish the final permutation by pulling the Divine Light from your left shoulder to the centre of the left ear during the next inbreath, and visualising the combination װׁׁׁׁׁׁ as you pronounce “*Yadasha*.”
7. During the next inhalation, conclude the *Shadai* pattern by drawing the Divine Light diagonally downwards to the point of commencement at your right hip, then, on the exhalation, glow the entire construct.

The complete construct should be as portrayed in the following illustration:



Tracing the six permutations of the Divine Name *Shadai* in golden light on the surface of your body, is a most powerful magical practice, not only in terms of invoking unique spiritual protection for the one employing this technique, but also in spiritually empowering the practitioner on all levels of being by means of a most potent Divine Name. In this regard, it should be noted that the Name **שד"י** (*Shadai*) is affiliated with *Yesod* (Foundation) on the sefirotic Tree, and that it directly impacts the *Nefesh* (Instinctual Self), i.e. the aspect of your soul which is in immediate contact with everything in existence.

B. The Sacred Space & *Gevulim*: Boundaries

In the first volume of this series I shared two practices respectively titled “*Clearing the Sacred Space*” and “*Contemplating Definitions: Gevulim*,” the latter practice pertaining specifically to the magical technique named “*Tracing the Bet*.”³¹ As mentioned in “*The Book of Self Creation*,” the intention behind the “*Clearing the Sacred Space*” technique is to “abolish from your temple, meditation room or sacred working space, all forces which might

impede the task you have set out to achieve, and equally to attract and allow certain powers which would impact beneficially on your work.”³² Not having been able to address details regarding the use of Hebrew Divine Names in *Practical Kabbalah* in the mentioned tome, I was obliged to simplify the said practices in some measure, and also deal with them separately rather than conjointly. As it is, both of them are parts of a much greater and extended “*Clearing the Sacred Space*” practice, in which the said simplified practices are aligned with the “Name of Seventy-two Names” (*Shem Vayisa Vayet*).

A close affiliation is recognised between the “Name of Seventy-two Names” and the “Ineffable Name.” In this regard, Kabbalistic doctrine informs us the seventy-two tri-letter portions of the “*Shem Vayisa Vayet*” can be divided into four groups, pertaining respectively to the four letters of the “Ineffable Name.” In turn, as Moses Cordovero indicated,³³ each of these four groups can be divided into three sub-sections comprising six Names each. These twelve sub-sections are said to relate in turn to the twelve permutations of *YHVH* as indicated below:

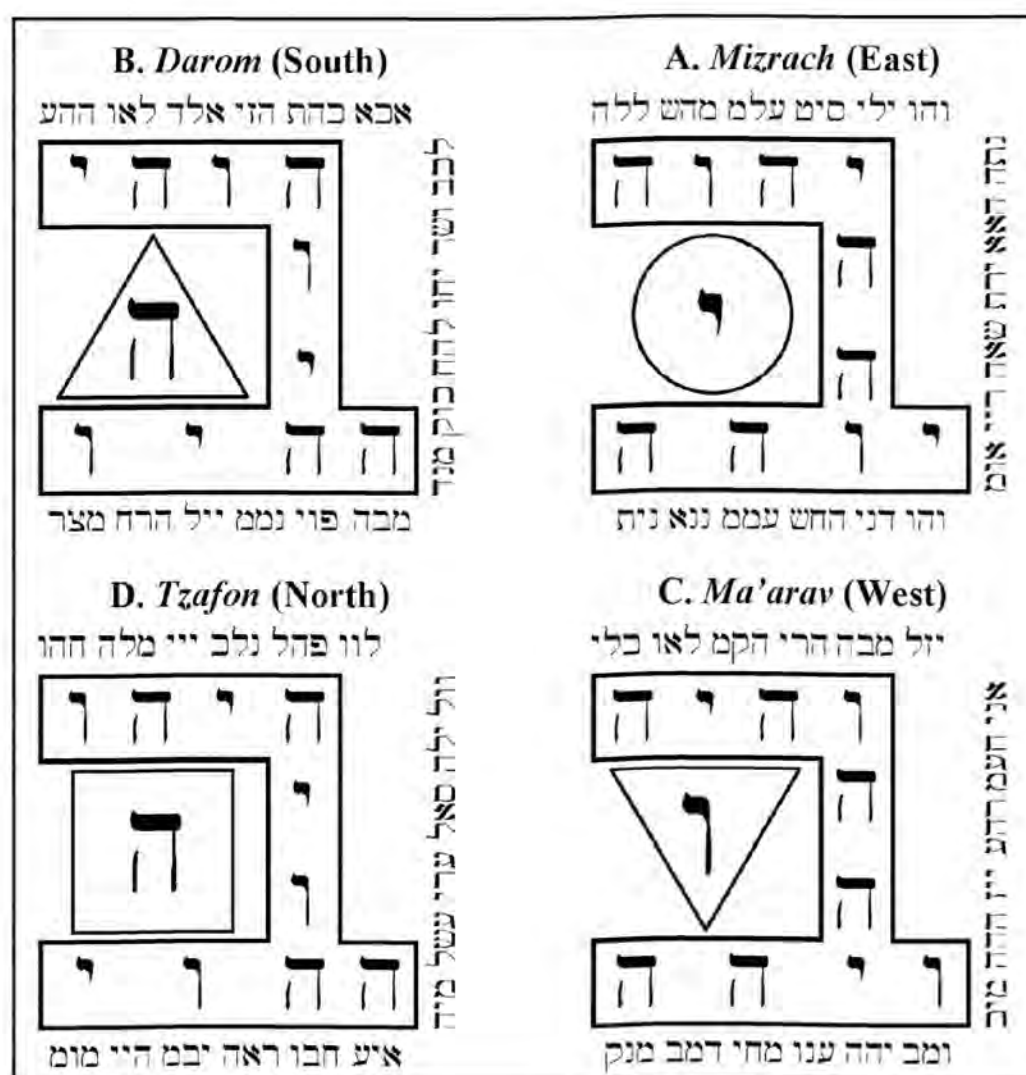
Yod	YHVH YHHV YVHH	Vehu Yeli Sit Elem Mahash Lelah Netah Ha'a Yeret Sha'ah Riyi Om Vehu Dani Hachash Omem Nena Nit
Heh	HVHY HVVH HHYV	Acha Kahet Hezi Elad Lav Hahah Lekav Veshet Yichu L'hach Kevek Menad Mivah Poi Nemem Yeyil Harach Metzter
Vav	VHYH VHHY VYHH	Yezel Mebah Hari Hakem Lav Keli Ani Cha'am Reho Yeyiz Hahah Mich Umab Yahah Anu Machi Dameb Menak
Heh	HYHV HYVH HHVY	Lov Pahal Nelach Yeyay Melah Chaho Veval Yelah Se'al Ari Eshal Mih Iyah Chavu Ra'ah Yabam Hayi Mum

As some readers would have undoubtedly guessed, this curious alignment of the “*Shem Vayisa Vayet*” pertains directly to the earlier mentioned “*Contemplating Definitions: Gevulim*” exercise.³⁴ The said exercise involves tracing the twelve permutations of the Ineffable Name along the twelve “boundaries”

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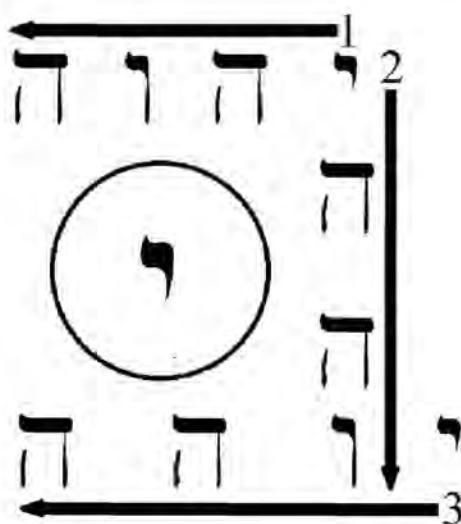
of the “Cosmic Cube” as represented by the four directions of the very room in which you are working the practice. In this regard, the late Aryeh Kaplan informed us that there are “the permutations beginning with *Y* corresponding to the east; those beginning with the first *H*, to the south; the *V*, to the west, and the final *H*, to the north,”³⁵ and he further noted that “in each of these four directions, one first takes the upward boundary, then the right boundary, and then the lower boundary. In this manner, one describes the letter *Bet* on each side. This corresponds to the teaching that the world was created with a *Bet*, this being the first letter of the Torah.”³⁶

The “Twelve Boundaries” of the “Cosmic Cube” are visualised and mentally traced directly on the walls of the locale in which you are working, each quarter (direction) comprising three permutations, which are conjoined in such a manner so as to represent the letter *Bet*, as indicated in the following illustration:



The Hebrew text being written and read from right to left, we commence with the combination of three permutations in the East located upper-right in the illustration, followed by the South combination located upper-left in the illustration; then the set to be traced in the West indicated bottom right; and concluding with the adjacent set of permutations, to be visualised and traced in the North. Beware that the positions of North and South are always reversed in the Southern Hemisphere.

Note that the four *Gevulim* (Boundaries) which are respectively visualised on the four walls of a room, are large constructs occupying the entire wall, each of which acts as a gateway to a set of associated magical qualities. Tracing the four *Gevulim* respectively on the four walls is relatively easy, as shown in the following illustration of the *Gevul* (Boundary) of the East:



To construct the said directional “Boundary”:

1. Commence with the upper border, mentally writing the four letters comprising the Ineffable Name in exact order from right to left;
2. Return your focus to the initial letter (Kaph), and, commencing with this letter, trace the second and vertical permutation downwards;
3. Shifting your attention to the right of the concluding letter of the vertical permutation, trace the third permutation comprising the bottom portion of the *Gevul*.

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As demonstrated in the illustration, in the current instance the “trick” is to locate in each direction a respectively related large glyph from the component letters of the Ineffable Name in the very centre of the “*Bet*,” specifically י (*Yod*) in the East; ה (*Heh*) in the South (North in the Southern Hemisphere); ו (*Vav*) in the West; and the concluding ה (*Heh*) in the North (South in the Southern Hemisphere). The four Hebrew glyphs are also positioned within respectively associated symbols representing the “Four Elements,” i.e. י (*Yod*) inside an orange circle, which we noted represents the Element of Air; ה (*Heh*) within a red, upwards pointing triangle, representing the Element of Fire; ו (*Vav*) within a blue, downwards pointing triangle, the latter indicating the Element of Water; and the concluding ה (*Heh*) inside a green square indicating the Element of Earth. The four Hebrew glyphs and Elemental symbols are employed as “gates,” so to speak, located in the four quarters of the “Sacred Space,” by means of which you may interact with a variety of Spirit Intelligences, etc.

Now, for many practitioners the issue in establishing the *Gevulim*, is the clarity of the Hebrew glyphs. Some may feel that the letters are not clear or detailed enough, or cannot be maintained as they mentally move their attention from one Hebrew letter to the next. Others again may find it difficult to see the complete *Gevul* construct after they have mentally traced it on a wall. It is in fact of no importance whatsoever how clearly you visualise the glyphs. Furthermore, just because a Hebrew glyph fades in your mind after visualisation, does not mean that it equally fades on the surface on which you have traced it.

What is of great importance is that you simply perform the activity to the best of your ability, and accept that you have established the four *Gevulim* successfully. You certainly do not need the permutations of the Ineffable Name appearing in your mind, as a friend commented succinctly, in “flashing neon signs.” In this regard, I have been working with a remarkable young practitioner who raised this very issue of being unable to mentally envisage the Hebrew glyphs in absolute, sustainable clarity. Interestingly, on visiting premises the walls of which I was going

to mark with the four *Gevulim*, I was surprised to discover the latter were already present. I was then informed that the said individual had previously performed the full “Clearing the Sacred Space” practice on the said premises, and that it included tracing the *Gevulim* (Boundaries).

In working this specific procedure, you should not attempt to maintain the visualised Hebrew glyphs, but simply to trace each glyph by visualizing it briefly, and forthwith moving on to the succeeding one, and so forth. At the conclusion of having traced the entire construct in this manner, you may attempt to get a general sense of it on the wall, prior to establishing the central glyph, i.e. the ם (*Yod*) in the Circle; ה (*Heh*) in the Upward Triangle; etc. I should mention, For some people visualisation is extremely difficult, and I count myself amongst those. Having been blind for a major portion of my life, I have great difficulty visualising.

On the other hand, as in my own case, an individual might have, as it were, a greater “feeling appreciation” of the image to be visualised. Consider for example how blind people who have no visual reference will work magical or meditational activities which usually require visualisation. They would have to develop an inner feeling appreciation of the object or image. I overcame my visualising disability by first sensing the “presence” of the image, and then uncovering that which is already there. In other words, I would “uncover and trace” that which is already there, and simply accepting the prior presence of the image, etc., within myself, made “imaging” it a lot easier. Of course it might not work for everybody the same way, but this ability eventually gave me a skill to see details with my ordinary eyes which most onlookers would miss. In fact, I have become profoundly aware of detail in any image. Yet, standard visualisation skills are still difficult for me, without this prior feeling/sensing and unveiling of the image. Readers who would like to enhance their visualising skills, could do well with the exercises pertaining to “image making” which I addressed in *“The Book of Self Creation,”* and which I have personally found particularly useful.³⁷

The query sometimes arises as to how long the *Gevulim* (Spiritual Boundaries) remains on the walls of a room. Some maintain that any envisioning of the four glyphs comprising the Ineffable Name stays forever, whilst others say the *Gevulim* fade and become less powerful when all those who were present during their original construction have vacated the premises. However, in terms of personal experience in this regard, I have noticed that Spiritual Boundaries were still present even years after those who had originally envisioned them in that locale had vacated the premises. In this regard, I have been told that the *Gevulim* are automatically reestablished the instant any of their originators enters the said vacated premises.

It should be noted that if you are working the “Clearing the Sacred Space” in your own home, it is important to know that this is your private “universe,” so to speak. Hence, if you are doing this for yourself, you would not necessarily want to include outsiders in the working. In this regard, some have queried “but what if I wanted to do a magical working in my private temple with fellow practitioners present?” In this instance, you would simply work the “*Clearing the Sacred Space*” and “*Defining the Working Space*” practices, which I have addressed elsewhere in great detail,³⁸ without tracing the *Gevulim* (Boundaries). Of course, in the case of a public temple, the full practice of “*Clearing the Sacred Space*” as delineated here may be worked in the company of everyone present.

Be that as it may, as indicated earlier, the seventy-two tri-letter portions of the *Shem Vayisa Vayet* are divided into four groups respectively affiliated with the four *Gevulim* (boundaries). However, the “Name of Seventy-two Names” is also divided into three large sectors, and, according to the *Sefer ha-Bahir*, each of these groupings “has four directions to watch, east, west, north and south. They are therefore distributed, six to each direction.”³⁹ In terms of the “*Clearing the Sacred Space*” practice, this division pertains to what could be termed “squaring the circle.” In this regard, the “*Shem Vayisa Vayet*” is vocalised in the four directions in the manner delineated in the following table:

Group 1	East	<i>Vehu Yeli Sit Elem Mahash Lelah</i>
	West	<i>Acha Kahet Hezi Elad Lav Hahah</i>
	South	<i>Yezel Mebah Hari Hakem Lav Keli</i>
	North	<i>Lov Pahal Nelach Yeyay Melah Chaho</i>
Group 2	East	<i>Netah Ha'a Yeret Sha'ah Riyi Om</i>
	West	<i>Lekav Veshet Yichu L'hach Kevek Menad</i>
	South	<i>Ani Cha'am Reho Ye'iz Hahah Mich</i>
	North	<i>Veval Yelah Se'al Ari Eshal Mih</i>
Group 3	East	<i>Vehu Dani Hachash Omem Nena Nit</i>
	West	<i>Mivah Poi Nemem Yeyil Harach Metzter</i>
	South	<i>Umab Yahah Anu Machi Dameb Menak</i>
	North	<i>Iyah Chavu Ra'ah Yabam Hayi Mum</i>

It should be noted that these three groupings of the “Name of Seventy-two Names” are respectively aligned with:

1. the original three verses from which the seventy-two Names were derived (*Exodus 14:19–21*);
2. three “Officers,” these being the archangels *Gavri’el*, *Micha’el* and *Ori’el*;
3. three concepts, termed “princes,” these being the “Axis, Sphere and Heart,”⁴⁰ which my late mentor, William G. Gray termed “Space, Time and Event”;⁴¹
4. the three appearances of the Ineffable Name in the priestly blessing reading: “*YHVH* bless thee and keep thee, *YHVH* make His face to shine upon thee, and be gracious unto thee. *YHVH* lift up His countenance upon thee, and give thee peace.” (*Numbers 6:24–26*);
5. the earlier referenced triple declaration of Divine Kingship recited on the first day of “*Rosh Hashanah*” (the Jewish New Year) reading:⁴²

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יהוה מלך יהוה מלך יהוה ימלוך לעולם ועד

Transliteration:

*YHVH Melech YHVH Malach YHVH Yimloch
l'olam va'ed*

Translation:

“YHVH is King, YHVH was King, YHVH will be King throughout eternity”

6. the three “Holies” of the *Trisagion*, the famous *Kedushah*, reading:

קדוש קדוש קדוש אדני צבא
מלא כל הארץ כבודו

Transliteration:

*Kadosh Kadosh Kadosh Adonai Tzva'ot;
m'lo chol ha-aretz k'vodo*

Translation:

“Holy, Holy, Holy is the *Adonai* of Hosts; the whole earth is full of His glory” [*Isaiah 6:3*].

As mentioned elsewhere, the “*Kedusha*” is employed in the practice of finding beauty everywhere, which is the deliberate cultivation of a sense of awe and wonder within oneself, which is done by reiterating the “*Kedushah*” in ones mind as a background *Hagah* (mantra), so to speak. We are also informed that the phrase *Kadosh, Kadosh, Kadosh Adonai Tzva'ot* has “the power to rid one of all negative influences.”⁴³ In fact, it has been suggested that “if ever one is confronted with a negative entity or situation, this liturgical formula, repeated three times with force and confidence, will banish the negativity.”⁴⁴ I have also noted that using this phrase as a “Hebrew mantra” during meditation, to be done at least a hundred times, “one is not only activating special forces on this material level of existence, but is also working in much more subtle realms. *Kabbalah* makes reference to ‘Four Worlds,’ i.e. *Atzilut* (Emanation), *Bri'ah* (Creation), *Yetzirah* (Formation), and *Asiyah* (Action).”⁴⁵

In this regard, I mentioned that “the actual recitation of the *Kedushah* pertains to the ‘World of Action,’ however the thought patterns we have whilst doing this, pertain to the ‘World of Formation.’ If we also sense the underlying intention behind the

words and thoughts, specifically the totality and completeness of the Almighty One, we are functioning in the ‘World of Creation,’ and finally when we recognise the ‘*Omnil*,’ the Infinite Nothingness of *Ain Sof* (the Eternal No-Thing), the principle behind all manifestation,” which I noted earlier is within the very centre of every aspect of creation, “we enter into the ‘World of Emanation’.”⁴⁶

Be that as it may, several of the listed concepts, which we noted the *Sefer Bahir* affiliated with the “Name of Seventy-two Names,” i.e. the affirmation of Divine Kingship, the three Spirit Intelligences, and the three “holies” of the *trisagion*, are employed in a unique procedure in which Divine Kingship is affirmed within the very centre of ones Being, and the immediate circumference, i.e. the previously established “Body of Light” around one, is sealed and, as it were, empowered by means of the mentioned angels and the *Kedushah*. This is done in the following manner:

1. [Inner Circumference] Stand and establish “Body of Light” with the “Twelve Banners”;
2. [Outer Circumference] Establish “*Gevulim*”;
3. Align “*Gevulim*” with the “Name of Seventy-two Names”;
4. Clear the “Sacred Space,” which I delineated elsewhere.⁴⁷

In this regard, it should be noted that the procedure delineated here, applies to practitioners residing in the Northern Hemisphere where the “path of the Sun” traces East–South–West–North. The positions of North and South are interchanged in the Southern Hemisphere, since, as I noted elsewhere, “the daily cycle of light is East–North–West–South. The Sun moves anti-clockwise in the Southern Hemisphere, and anyone living in that part of the world should align their ritual activities with this motion of the Sun.”⁴⁸ Keep in mind that the intention of the “*Clearing the Sacred Space*” practice is, as I noted elsewhere, “to abolish from your temple, meditation room or sacred working space, all forces which might impede the task you have set out to achieve, and equally to attract and allow certain powers which would impact beneficially on your work.”⁴⁹ Herewith the said procedure:

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- a. Stand in the centre of the space you wish to “clear” for meditation or ritual work, facing East. Imagine you are positioned in the centre of a large sphere encompassing the entire room, with the floor of the chamber exactly in the middle of the sphere. You are located in the top half of the sphere. Sense the expanse of the upper dome above you, as well as the one below, with the floor suspended centrally.
- b. Sense directly below your feet an invisible axis extending upwards from the bottom centre of the sphere through your body, and out through the crown of your head into the top centre of the sphere. As noted elsewhere, “just as you *are* the axis of this sacred working space, so are you the axis of your personal universe.”⁵⁰
- c. Next you could invoke “spirit force” in your hands in the manner delineated in the first volume of this series, and perform the so-called “Kabbalistic Cross.” This portion of the “*Clearing the Sacred Space*” procedure does not feature in the original practice, and was developed by the “Hermetic Order of the Golden Dawn.”⁵¹ I have personally found it of great value, and thus introduced it into the “*Clearing the Sacred Space*” procedure. I noted in “*The Book of Self Creation*,”⁵² that the “Kabbalistic Cross” is performed by tracing it on your upper torso in as intense a manner as possible, with both your “spirit” and physical hands. As noted, “you should literally experience the ‘Divine Force’ flowing in and from your hands.”⁵³ This is worked in the following manner:

Touch forehead say: *Atah*

Touch solar plexus, say: *Malchut*

Touch right shoulder, say: *v'Gevurah*



Touch left shoulder, say: *v'Gedulah*

Moving hand over the head, encircle all points, say:
I'Olam

Raise both hands in prayer position over the heart,
say: *Amen (Omein)*.

As suggested previously,⁵⁴ it is best to keep your eyes shut during this procedure. It is also important to slowly slide your hand into position during inhalation, to pause briefly and point your index and middle finger conjointly at the appropriate locale on your anatomy, i.e. your forehead, in this manner sensing the energy bond between your fingers and the portion of your anatomy you are pointing at, and then to enunciate or chant the appropriate Hebrew word, ensuring that you are extending the vocalisation over the entire exhalation.

When raising both hands into “prayer position” for the concluding *Amen* (*Omein*), you should feel as if you are slowly dragging your hands upwards towards your face, and then, without touching, position your hands “in front of your mouth and sensing a ball of energy between the palms, exhale and chant directly into this sphere of force, saying: ‘*Amen*’ (*Omein*).”⁵⁵

- In conclusion, you need to take an inbreath before lowering your arms, and then lower your hands on the outbreath. It should be noted that during any meditation or ritual practice in which it is required to raise and lower your arms and hands, it is always good to raise hands during an inhalation, and lowering them during an exhalation.
- d. Whilst still facing East, be fully conscious of the *Gevul* (Boundary) traced on Eastern wall, i.e. the  (*Bet*) shaped construct comprising the first three permutations of the Ineffable Name, in the centre of which is the letter  (*Yod*) blazing forth inside the orange circle symbol of the Element of Air. This is in fact “Eastern Gate of Life,” which in the previously mentioned simplified version of this procedure, was visualised as a simple “sphere of light,” and which in the current instance is the letter

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” (*Yod*) inside an orange circle, which we noted is located in the centre of the *Gevul* (boundary) of the East. It is via this “Eastern Gate of Life” that you establish contact with the light of Archangel *Rafa’el*, the Element of Air, and the concept of “LIFE.”

- e. As you are aware of the earlier mentioned upper dome of the sphere, which is dark and spanning the borders of the space all around, with you forming the central axis, you now proceed to light the entire construct. In this regard, you have to trace with your mind an exceedingly thin light stretching from the “Eastern Gate of Life” upwards along the dome to the axis above your head, and downwards to the centre of the sphere below your feet. This line of light you will drag with your imagination around the circle, and in this manner observe the expanse of dome slowly lighting up as the golden illumination creeps from one quarter to the next.
- f. So with your mouth shaped “OO,” take a complete breath through your mouth and during the inhalation draw *Avir* (Universal Spiritual Power) in the form of golden light down along this line through the top of your head into your heart, or solar plexus. Then, during exhalation with your mouth shaped “EE,” and thinking “*Rafa’el*—Air—LIFE,” imagine a beam of golden light being directed from your heart (or solar plexus) towards the “Gate of Life” in the East, simultaneously sensing its component *Gevul* and central ” (*Yod*) inside the orange circle shining forth. In this manner you have linked your heart (solar plexus) with *Rafa’el*, i.e. the “Spirit of Life,” the Element of Air and “Light Arising.”
- g. You will light the entire sphere surrounding your Sacred Space, and to do so, you commence by dragging the light from the Eastern quarter to the

South (North). Having just exhaled and established a line of golden light between yourself and the East, quickly sense the earlier mentioned thin line of light along the dome in the East in the pause prior to the next inhalation. Then, whilst mouthing “*EE—AH*” during the inbreath, “drag the light to the ‘Southern Gate of Light,’ in this manner illuminating the South-Eastern quarter of the sphere surrounding your Sacred Space.”⁵⁶ Again, during the pause between inhalation and exhalation, be fully conscious of the *Gevul* (Boundary) traced on Southern (Northern) wall, i.e. the \square (*Bet*) shaped construct comprised of the second set of three permutations of the Ineffable Name, in the centre of which is the letter \aleph (*Heh*) blazing forth inside the red upper triangle symbol of the Element of Fire. It is via this “Southern Gate of Light” that you establish contact with the light of Archangel *Micha’el*, the Element of Fire, and the concept of “LIGHT.”

Then, during exhalation, whilst mouthing “*AH*,” think “*Michael—Fire—LIGHT*” as you direct the next beam of golden light from your heart (solar plexus) towards the “Gate of Light” located towards your right in the Southern quarter (North), as you simultaneously sense its component *Gevul* and central \aleph (*Heh*) inside the red upper triangle shining forth. In this manner you have linked your heart (solar plexus) with *Micha’el*, i.e. the “Spirit of Light,” the Element of Fire and “Light Increasing” on your right (left).

- h. While mouthing “*AH—OH*” during the next inhalation, drag the light along the circle to the “Western Gate of Love,” thus illuminating the South-Western quarter of the sphere surrounding your Sacred Space. Once again, during the pause between inhalation and exhalation, be conscious of

the *Gevul* (Boundary) traced on Western wall, i.e. the \beth (*Bet*) shaped construct comprised of the third set of three permutations of the Ineffable Name, in the centre of which is the letter \daleth (*Vav*) blazing forth inside the blue downward triangle symbol of the Element of Water. It is via this “Western Gate of Love” that you establish contact with the light of Archangel *Gabri’el*, the Element of Water, and the concept of “LOVE” behind you.

As you mouth “OH” and thinking “*Gavriel*—Water—LOVE” during exhalation, direct another beam of golden light from your heart (solar plexus) via your back towards the “Gate of Love” in the Western quarter, as you simultaneously sense its component *Gevul* and central \daleth (*Vav*) inside the blue downward triangle shining forth. In this manner you have linked your heart (solar plexus) with *Gavri’el*, i.e. the “Spirit of Love,” the Element of Water and “Light Descending” behind you in the Western quarter.

- i. During the following inhalation, while mouthing “OH EH,” drag the light to the “Northern Gate of Law,” thus illuminating the North-Western quarter of the sphere surrounding your Sacred Space. During the pause between inhalation and exhalation, be again conscious of the *Gevul* (Boundary) traced on Northern wall (South), i.e. the \beth (*Bet*) shaped construct comprised of the fourth set of three permutations of the Ineffable Name, in the centre of which is the letter concluding \aleph (*Heh*) of the Ineffable Name blazing forth inside the green square symbol of the Element of Earth. It is via this “Northern Gate of Law” that you establish contact with the light of Archangel *Ori’el*, the Element of Earth, and the concept of “LAW” to your left (right).

Then, whilst mouthing “*EH*” and thinking “*Ori ’el*—Earth—LAW” during exhalation, direct another beam of golden light from your heart (solar plexus) towards the “Gate of Law” in the Northern quarter (South), as you simultaneously sense its component *Gevul* and central $\overline{\text{H}}$ (*Heh*) inside the green square shining forth. In this manner you have linked your heart (solar plexus) with *Ori ’el*, i.e. the “Spirit of Law,” the Element of Earth and “Light Returning” to your left (right).

- j. Conclude this procedure of lighting the dome of your Sacred Space, by mouthing “*EH-EE*” during the next inhalation and simultaneously dragging the golden light back to the “Eastern Gate of Life.” In this manner you have not only completed the illumination procedure, but have established a most powerful link between yourself and the four Archetypes of the quarters.
- k. During the pause between the exhalation and the next inhalation, “sense the lit sphere surrounding your Sacred Space as well as the four lines of light connecting you with the quarters, then on a forceful exhalation, mentally sweep the inside of your sphere with light from East around the South, West and North respectively mouthing “*EE-AH-OH-EH*” (*YHVH*), simultaneously expelling all adverse forces via the four ‘gates’.”⁵⁷
- l. Focus again on the “Eastern Gate of Life” in front of you, where you sense *Rafa ’el*—“Spirit of Life.” This time, during inhalation and as you mouth “*EE*,” think “*Rafa ’el*—Air—LIFE” as you draw the Element of Air and the “Power of Life” from the East, along the beam of golden light towards your heart (solar plexus). Then, whilst mouthing “*EE-AH*” during the exhalation, move your attention along the circumference to the “Southern Gate of Light.”

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- m. On the following inhalation, while mouthing “*AH*” and thinking “*Micha’el—Fire—LIGHT*,” draw the Element of Fire and the “Power of Light” from the South towards your heart (solar plexus) along the beam of light. As you mouth “*AH—OH*” on the next exhalation, trace with your attention along the perimeter to the “Western Gate of Love.”
- n. During the next inhalation, as you mouth “*OH*” and thinking “*Gavriel—Water—Love*,” draw the Element of Water and the “Power of Love” along the beam of light from the West towards your heart (solar plexus), and during the following exhalation, while mouthing “*OH—EH*,” move your attention along the circuit to the “Northern Gate of Law.”
- o. On the next inhalation, as you mouth “*EH*” and thinking “*Oriel—Earth—LAW*,” draw the Element of Earth and the “Power of Law” from the North (South) towards your heart (solar plexus) along the beam of light. Conclude by moving your attention back to the East as you mouth “*EH—EE*” during inhalation.
- p. During the pause between the exhalation and the next inhalation, sense the four “Gates” as well as the lines of light connecting you with the quarters, then, whilst inhaling in a powerful manner, “draw from all four quarters the powers of Life, Light, Love and Law, along the beams of light towards your heart, respectively mouthing “*EE—AH—OH—EH*” (*YHVH*) as you move your attention along the circumference, from East, to South, to West and to North.”⁵⁸
- q. Exhaling on “*OO*,” direct the “Spirit Force” via the feet along the axis or “Line of Light” below you, back into “Infinity.”
- r. Continue the procedure by focussing on your heart during the pause, before chanting:

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b'shem YHVH In the Name of Infinite One,
Elohei Yisra'el Power of the Godwrestler,
mil'fanai Rafa'el Before me *Rafa'el*,
u'mei'achorei Gavri'el and behind me *Gavri'el*,
u'mi'yemini Micha'el and to my right *Micha'el*,
u'mis'moli Ori'el and to my left *Ori'el*,
v'al roshi and above my head is,
Sh'chinat El the Feminine Presence of the
 Power.

- s. Next you need to “Square the Circle” with the “Name of Seventy-two Names,” i.e. chant the first set of six tri-letter portions of the said Divine Name towards the East in front of you, the second set towards the West behind you, the third towards the South to your right; the Fourth towards the North to your left; etc. If you are working the “*Clearing the Sacred Space*” procedure for the purposes of banishing malevolent forces from a room, residence, or any other space for that matter, you would at this point add the Divine Name אגלא (Agala'a) to the beginning and end of each set of six tri-letter portions of the *Shem Vayisa Vayet*. In this instance you would shout the opening and concluding Agala'a portion of each phrase, whilst strongly expressing the said portions of the “Name of Seventy-two Names,” e.g. focus East and say “Agala'a Vehu Yeli Sit Elem Mahash Lelah Agala'a”; focus West and say “Agala'a Acha Kahet Hezi Elad Lav Hahah Agala'a”; focus South and say “Agala'a Yezel Mebah Hari Hakem Lav Keli Agala'a”; focus North and say “Agala'a Lov Pahal Nelach Yeyay Melah Chaho Agala'a”; etc. It should be noted that each phrase is pronounced over a single exhalation.
- t. Thereafter you might conclude the “*Clearing the Sacred Space*” practice by again performing the optional “Kabbalistic Cross,” in the manner delineated earlier. Otherwise you could simply

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continue the procedure of affirming Divine Kingship, linking with the earlier mentioned three Spirit Intelligences, as well as expressing the three “holies” of the *trisagion* within the centre of your personal being and immediate circumference.

5. [Centre] Enunciate the earlier addressed Divine Kingship practice in the “Heart,” “Liver” and “Head.”
6. [Inner Circumference] Mentally trace the Space/Time/Event continuum around the “Body of Light” whilst uttering the Name of the three archangels מִיכָאֵל [Micha’el—Space], גַּבְרִיאֵל [Gavri’el—Time] אֲוִרִיאֵל [Ori’el—Event], and repeat the same action with the *Trisagion* in the following manner:
 - a. Commencing at the top of your head and moving towards the left, trace the circle of the “Space” continuum around the body whilst saying קָדוֹשׁ (*Kadosh*—“Holy”).
 - b. Next, continue by similarly tracing the horizontal circle of the “Time” continuum, commencing from your left and then tracing anti-clockwise around your back, whilst uttering the second קָדוֹשׁ (*Kadosh*—“Holy”).
 - c. In turn, commencing at your feet and tracing upwards along your front, trace the vertical circle of the “Event” continuum, whilst enunciating the third קָדוֹשׁ (*Kadosh*—“Holy”).
 - d. Extend consciousness outward into the vastness of the “outer circumference,” and attempt to sense and embrace the infinity of the “Whole,” whilst saying אֲדֹנָי צְבָאוֹת (*Adonai Tzva’ot*—“Adonai of Hosts”).
 - e. Conclude by contracting inwards towards the “inner centre,” i.e. in the chest or solar plexus, and say מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ (*m’lo chol ha-aretz k’vodo*—“the whole earth is full of His glory”).

7. [Centre] If the *Magen David*, i.e. the Hexagram or “Star of David,” is already established in front of the body, one can now trace the six permutations of the Divine Name **שׁד״י** (*Shadai*) in accordance with the earlier delineated “*triquetra*” pattern.
8. On conclusion of the tracing of the six permutations of *Shadai*, take one “*Mother Breath*” prior to continuing with the concluding portion of the current practice.
9. [Outer Circumference] Create a powerful bond between the outer circumference **יאהדוניה** (*Yahadonahi*), the Divine Name uniting *Tiferet* [Beauty] and *Malchut* [Kingdom], and the centre **שׁד״י** (*Shadai*), the Divine Name of *Yesod* [Foundation] on the sefirotic tree. The link is established by again extending consciousness outwards towards the horizon, then say **יאהדוניה** (*Yahadonahi*), and then during the next inhalation to, as it were, draw the “Whole” into your “inner centre,” afterwards whispering the Divine Name **שׁד״י** (*Shadai*) directly in this locale. This action is repeated 12 times.

It is worthwhile enacting this entire procedure prior to working any of the following alignments with “Spirit Forces.”

C. Aligning with “Spirit Forces”

The successful achievement of a specific objective behind any magical ritual practice, i.e. incantations, adjurations, etc., requires fairly precise knowledge of, as well as personal alignment with, all relevant “Subtle Forces” or “Spirit Intelligences,” whether these be directly referenced by the magical practitioner/invocant, or “invoked” in a component set of Divine Names, amulets, etc., or, for that matter, expressed in the very glyphs of an “archetypal alphabet” like Hebrew in the current instance.

Now, I am not a proponent of the school of thought claiming Spirit Intelligences have no existence beyond the consciousness of the individual who is, as it were, “invoking” them

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into reality, i.e. that there is really no such thing as a “spirit entity” outside of your own mind. Of course, this is based on the old idea of “man” being the “peak of creation,” and that, other than the human entity, there is no self aware individuated consciousness to be found elsewhere. My life experience to date has certainly proven the opposite to be true, that Spirit Intelligences, like ourselves, exist everywhere around and within everything, and that we are no different from them in terms of living in “conditioned states of consciousness.” As it is, a very small portion of the “Nothing Self,” i.e. our present “Awakeness,” is actually incarnated in the physical body, the rest of “It” being everywhere, around and within every aspect of creation.

Be that as it may, I mentioned elsewhere that “humans are far more influenced by so-called ‘spirits’ than they know about. Terminology is always a tricky point, but if our behaviour on earth is influenced, or modified, in any way by currents of consciousness coming from outside ourselves, or even released from the infinity within ourselves, then those energies in themselves could be called ‘spirits,’ if they originate from ‘Inner Sources’ other than human. To that extent, magic is a fact of life.”⁵⁹

I further noted that “humans have always believed that ‘spirits’ of some kind have considerable influence upon our affairs with good or ill results, depending on their motivation. It was also believed that we might implore them for certain life benefits, and, depending on viewpoints, the act of asking was considered either magic or religion.”⁶⁰ However, I should make it absolutely clear that I do not believe in performing any deed just because some or other “Spirit Intelligence” instructs me to do so, without having first considered the matter most carefully and made up my mind as to what I personally consider to be the “correct action.” Whether wrong or right, the final decision would at least be mine.

That being said, I am indeed a proponent of friendly interaction with the specific Spirit Intelligences inherent in our Sacred Tradition, whether these be acting through Hebrew glyphs, Divine or Angelic Names, Magical Scripts or Talismanic constructs. These “Spirit Forces” are especially important for anyone interested in “Self Creation,” since they could beneficially

impact our lives in the most meaningful manner, all depending on acknowledgment and personal alignment.

Therefore, it is absolutely clear to me that it would be necessary to seek the support of “Spirit Powers” in our “magical” self-creation endeavours, and that it would be necessary to align with these Spirit Intelligences, which means embracing their consciousness in the most direct and personal manner possible. I have elsewhere addressed certain techniques which would not only facilitate a close alignment but will firmly establish direct links between ones own inner being and “Spirit Forces.”⁶¹ I will address this very important topic in greater detail here.

1. THE HEBREW ALPHABET: *OTIOT*

I noted elsewhere that the Hebrew glyphs are “understood to be ‘living intelligences’ with bodies, minds and souls.”⁶² In this regard, I mentioned the belief that “the mere scanning of Hebrew glyphs, is enough to unleash powerful spiritual forces, which have remarkable effects on the psyche of the one who is doing the scanning. By this I mean that uttering a Divine Name, or even just reading it, causes an inner response in the reader or utterer, which is very important to know and acknowledge in a conscious manner. Furthermore, it is understood in *Kabbalah* that when the letters of the Hebrew Alphabet, the *Otiot*, are spoken with a suitably associated godly stance or intention, the ‘Angels’ corresponding to those letters are invoked.”⁶³

It appears to me that perhaps the most important practice, as far as *Practical Kabbalah* and everything it entails is concerned, is the alignment with the “Spirit Forces” inherent in the twenty-two glyphs comprising the Hebrew alphabet. Whilst the associated practices were addressed elsewhere,⁶⁴ I believe them to be of such importance that I elected to repeat them in this tome. Here again is a set of large Hebrew glyphs, which you will require to work the exercises for the successful alignment of your “Inner Being” with the Spirit Intelligences behind the Hebrew glyphs.

א	ב	ג	ד
ה	ו	ז	ח
ט	י	כ	ל
מ	נ	ס	ע
פ	צ	ק	ר
ש	ת		

Since the exercises pertaining to alignment with the “Spirit Forces” behind the Hebrew glyphs have been shared in a very clear manner in “*The Book of Self Creation*,”⁶⁵ I will simply repeat them here verbatim:

Exercise 1

1. Commence by copying the letter א (*Alef*) from the set of enlarged *Otiot* (Hebrew Alphabet).
2. Sit down in a comfortable and relaxed manner, and focus on the *Alef*. Look steadily at the letter for one minute, or longer if necessary, then look up at a blank wall or the ceiling while saying aloud “*Alef*,” as you see the glyph shining forth in the inverted colour to the one on paper.
3. Repeat the practice, but this time close your eyes and, if you pause without forcing or trying, you will see the letter shining forth quite strongly by itself.
4. Practice with the chosen Hebrew glyph until you have mastered the skill of seeing it in the manner delineated, and until you can invoke it with great clarity in your mind.
5. Repeat the procedure with all the glyphs of the Hebrew alphabet, seeing each one in the manner depicted while vocalizing their respective names, these being:

א—“*Alef*”; ב—“*Be*”; ג—“*Gimel*”; ד—“*Dale*”; ה—“*Heh*”; ו—“*Vav*”; ז—“*Zayin*”; ח—“*Chet*”; ט—“*Tet*”; י—“*Yod*”; כ—“*Kaf*”; ל—“*Lamed*”; מ—“*Mem*”; נ—“*Nun*”; ס—“*Samech*”; ע—“*Ayin*”; פ—“*Peh*”; צ—“*Tzadi*”; ק—“*Kof*”; ר—“*Resh*”; ש—“*Shin*”; ת—“*Tav*.”

Exercise 2

This exercise pertains to aligning yourself with three sets of Spirit Intelligences which are intrinsically affiliated with the twenty-two glyphs of the *Otiot*.⁶⁶ These are:

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אִיה	אִירֹן	אִיֵּאל	לִיה	לִירֹן	לִיֵּאל
בִּיה	בִּירֹן	בִּיֵּאל	מִיה	מִירֹן	מִיֵּאל
גִּיה	גִּירֹן	גִּיֵּאל	נִיה	נִירֹן	נִיֵּאל
דִּיה	דִּירֹן	דִּיֵּאל	סִיֵּאל	סִירֹן	סִיה
הִיה	הִירֹן	הִיֵּאל	עִיה	עִירֹן	עִיֵּאל
וִיה	וִירֹן	וִיֵּאל	פִּיה	פִּירֹן	פִּיֵּאל
זִיה	זִירֹן	זִיֵּאל	צִיה	צִירֹן	צִיֵּאל
חִיה	חִירֹן	חִיֵּאל	קִיה	קִירֹן	קִיֵּאל
טִיה	טִירֹן	טִיֵּאל	רִיה	רִירֹן	רִיֵּאל
יִיה	יִירֹן	יִיֵּאל	שִׁיה	שִׁירֹן	שִׁיֵּאל
כִּיה	כִּירֹן	כִּיֵּאל	תִּיה	תִּירֹן	תִּיֵּאל

<i>Ayah</i>	<i>Airon</i>	<i>Ayel</i>	<i>Liyah</i>	<i>Liron</i>	<i>Liyel</i>
<i>Biyah</i>	<i>Biron</i>	<i>Biyel</i>	<i>Miyah</i>	<i>Miron</i>	<i>Miyel</i>
<i>Giyah</i>	<i>Giron</i>	<i>Giyel</i>	<i>Niyah</i>	<i>Niron</i>	<i>Niyel</i>
<i>Diyah</i>	<i>Diron</i>	<i>Diyel</i>	<i>Siyah</i>	<i>Siron</i>	<i>Siyel</i>
<i>Hiyah</i>	<i>Hiron</i>	<i>Hiyel</i>	<i>Aiyah</i>	<i>Airon</i>	<i>Aiyel</i>
<i>Viyah</i>	<i>Viron</i>	<i>Viyel</i>	<i>Piyah</i>	<i>Piron</i>	<i>Piyel</i>
<i>Ziyah</i>	<i>Ziron</i>	<i>Ziyel</i>	<i>Tziah</i>	<i>Tziron</i>	<i>Tziyel</i>
<i>Chiyah</i>	<i>Chiron</i>	<i>Chiyel</i>	<i>Kiyah</i>	<i>Kiron</i>	<i>Kiyel</i>
<i>Tiyah</i>	<i>Tiron</i>	<i>Tiyel</i>	<i>Riyah</i>	<i>Riron</i>	<i>Riyel</i>
<i>Yiyah</i>	<i>Yiron</i>	<i>Yiyel</i>	<i>Shiyah</i>	<i>Shiron</i>	<i>Shiyel</i>
<i>Kiyah</i>	<i>Kiron</i>	<i>Kiyel</i>	<i>Tiyah</i>	<i>Tiron</i>	<i>Tiyel</i>

1. Prepare your meditation room by working the advanced practices of “*Gevulim*”; “*Clearing the Sacred Space*”; and related practices addressed earlier. On completion, sit down in your usual comfortable and surrendered manner.
2. Follow the same procedure delineated in the previous exercise, however, instead of vocalising the names of the letters, express the three “Divine Names” associated with each letter. For example, look intently at the *Alef*, and bring yourself in close identification with the glyph by smiling at it with your entire being, i.e. body, mind, soul and spirit. Smile at the letter with your body. When ready, close your eyes, picture the glyph inside your mind, feel it powerfully present within you, and “speak to it” by resonating in as intense a manner as possible the three Names of the Spirit Intelligences you are linking with through the letter:

Ayah Airon Ayel

- It is important to utter these Names slowly, and to actually feel the impact this has on you.
3. After you have worked through the entire Hebrew Alphabet in this manner, sit calmly with eyes closed for a few minutes, allowing yourself to return to normal focal levels. Then, make fists, open fists, take a deep breath and stretch.

Exercise 3

The following exercise will take you even closer to achieving the “Divine Alliance,” which these procedures are meant to facilitate. You should take a bath beforehand, and put on fresh clothing. Your “heart” and mind should equally be brought into a state in which you sense yourself aligned, surrendered, serene and centred, the kind of preparedness in which you will be able to invoke the “Divine Presence” in your being and into your life.

When ready, sit down and began to work the exact procedure delineated in the previous exercise. The only difference is that you will whisper the “Divine/Angelic Names” as intensely as you possibly can, instead of vocalizing them, and that you should pause with eyes closed between each “union,” i.e. each contact with the archetype behind the Hebrew glyph, in order to

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sense the impact on your being of the Spirit Intelligences you are invoking. This should be done with a “feeling appreciation” rather than attempting to comprehend and analyse with your mind. Here is the set of unique “Divine/Angelic Names” used in this procedure:

דכתיאל	גכתיאל	בכתיאל	אכתיאל
חכתיאל	זכתיאל	וכתיאל	הכתיאל
לכתיאל	ככתיאל	יכתיאל	טכתיאל
עכתיאל	סכתיאל	נכתיאל	מכתיאל
רכתיאל	קכתיאל	צכתיאל	פכתיאל
		תכתיאל	שכתיאל

<i>Achtri'el</i>	<i>Bachtri'el</i>	<i>Gachtri'el</i>	<i>Dachtri'el</i>
<i>Hachtri'el</i>	<i>Vachtri'el</i>	<i>Zachtri'el</i>	<i>Chachtri'el</i>
<i>Tachtri'el</i>	<i>Yachtri'el</i>	<i>Kachtri'el</i>	<i>Lachtri'el</i>
<i>Machtri'el</i>	<i>Nachtri'el</i>	<i>Sachtri'el</i>	<i>Achtri'el</i>
<i>Pachtri'el</i>	<i>Tzachtri'el</i>	<i>Kachtri'el</i>	<i>Rachtri'el</i>
<i>Shachtri'el</i>	<i>Tachtri'el</i>		

It should be noted that the Divine Names employed here, invoke most powerful “Angelic Forces,” the most prominent of which is *Achtri'el* (*Achatri'el*), the potent “Divine Name” of the mighty “Angel of Revelation.” Traditions regarding this remarkable “Spirit Intelligence,” who is said to be the “Crown of God,” the embodiment of “Divine Glory,” the archangel *Metatron*, and the “Voice” of the Almighty, go way back to the earliest Merkavistic teachings.⁶⁷ The Divine Name אכתיאל (*Achatri'el*) is considered so enormously powerful, that it is employed conjointly with other Divine Names in order to multiply their power to an infinite degree, and to greatly empower the fundamental purpose

of their use in an incantation, magical prayer, *Kamea* (amulet), etc. Hence it is necessary to work a further alignment with the “potency of *Achatri’el*.”

2. THE POTENCY OF *ACHATRI’EL*

I noted elsewhere that in order to establish the strongest alignment with the “Divine Power” of *Achatri’el*, we are instructed to recite *Psalm 29* six times.⁶⁸ However, whilst this is the standard procedure, which I shared previously,⁶⁹ I have also been instructed to perform this very activity with the prefix **אֶחָתְרִיאֵל יְה** (*Achatri’el Yah*) added to the Ineffable Name, wherever the latter Divine Name appears in the said Psalm. The Psalm would then read:

- [Verse 1] מִזְמוֹר לְדָוִד הָבּוּ לְאֶחָתְרִיאֵל יְה יְהוָה בְּנֵי
אֱלֹהִים הָבּוּ לְאֶחָתְרִיאֵל יְה יְהוָה כְּבוֹד וְעֹז
- [Verse 2] הָבּוּ לְאֶחָתְרִיאֵל יְה יְהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ
לְאֶחָתְרִיאֵל יְה יְהוָה בַּהֲדָרִת קֹדֶשׁ
- [Verse 3] קוֹל אֶחָתְרִיאֵל יְה יְהוָה עַל הַמִּיִּם אֵל הַכְּבֹד
הַרְעִים אֶחָתְרִיאֵל יְה יְהוָה עַל מֵיִם רַבִּים
- [Verse 4] קוֹל אֶחָתְרִיאֵל יְה יְהוָה בִּכְחַ קוֹל אֶחָתְרִיאֵל
יְה יְהוָה בַּהֲדָר
- [Verse 5] קוֹל אֶחָתְרִיאֵל יְה יְהוָה שֹׁכֵן אַרְזִים וְיֹשֵׁבֶר
אֶחָתְרִיאֵל יְה יְהוָה אֶת אַרְצֵי הַלְּבָנוֹן
- [Verse 6] וַיִּרְקִידֵם כִּמוֹ עֵגֶל לְבָנוֹן וּשְׂרִיִן כִּמוֹ בֵּן
רִאמִּים
- [Verse 7] קוֹל אֶחָתְרִיאֵל יְה יְהוָה חֲצֹב לַהֲבוֹת אֵשׁ
- [Verse 8] קוֹל אֶחָתְרִיאֵל יְה יְהוָה יַחִיל מְדַבֵּר יַחִיל
אֶחָתְרִיאֵל יְה יְהוָה מְדַבֵּר קֹדֶשׁ
- [Verse 9] קוֹל אֶחָתְרִיאֵל יְה יְהוָה יַחֲלֹל אֵילוֹת
וַיַּחֲשֹׁף יַעֲרֹת וּבִהֲיָכְלוֹ כָּלֹּ אָמַר כְּבוֹד
- [Verse 10] אֶחָתְרִיאֵל יְה יְהוָה לַמְּבֹל יֹשֵׁב וְיֹשֵׁב
אֶחָתְרִיאֵל יְה יְהוָה מֶלֶךְ לַעֲוֹלָם
- [Verse 11] אֶחָתְרִיאֵל יְה יְהוָה עֹז לַעֲמֹ יִתֵּן אֶחָתְרִיאֵל
יְה יְהוָה יְבָרֵךְ אֶת אָמוֹ בְּשָׁלוֹם

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Transliteration:

[Verse 1] *Mizmor l'David havu l'Achatrî'el Yah YHVH
b'nei eilim havu l'Achatrî'el Yah YHVH kavod va-oz*

[Verse 2] *havu l'Achatrî'el Yah YHVH k'vod sh'mo
hish'tachavu l'Achatrî'el Yah YHVH b'hadrat kodesh*

[Verse 3] *kol Achatrî'el Yah YHVH al ha-mayim el ha-
kavod hir'im Achatrî'el Yah YHVH al mayim rabim*

[Verse 4] *kol Achatrî'el Yah YHVH ba-ko'ach kol
Achatrî'el Yah YHVH behadar*

[Verse 5] *kol Achatrî'el Yah YHVH shover arazim va-
y'shaber Achatrî'el Yah YHVH et arzei ha-l'vanon*

[Verse 6] *vayarkideim k'mo eigel l'vanon v'siryon k'mo
ven r'eimim*

[Verse 7] *kol Achatrî'el Yah YHVH chotzeiv lahavot esh*

[Verse 8] *kol Achatrî'el Yah YHVH yachil midbar yachil
Achatrî'el Yah YHVH midbar kadesh*

[Verse 9] *kol Achatrî'el Yah YHVH y'choleil ayalot va-
yechesof y'arot uv'heichalo kulo omer kavod*

[Verse 10] *Achatrî'el Yah YHVH lamabul yashav va-
yeishev Achatrî'el Yah YHVH melech l'olam*

[Verse 11] *Achatrî'el Yah YHVH oz l'amo yiten Achatrî'el
Yah YHVH y'vareich et amo va-shalom*

Translation:

[Verse 1] A Psalm of David. Ascribe unto *Achatrî'el Yah YHVH*, O ye sons of might, ascribe unto *Achatrî'el Yah YHVH* glory and strength.

[Verse 2] Ascribe unto *Achatrî'el Yah YHVH* the glory due unto His name; worship *Achatrî'el Yah YHVH* in the beauty of holiness.

[Verse 3] The voice of *Achatrî'el Yah YHVH* is upon the waters; the God of glory thundereth, even *Achatrî'el Yah YHVH* upon many waters.

[Verse 4] The voice of *Achatrî'el Yah YHVH* is powerful; the voice of *Achatrî'el Yah YHVH* is full of majesty.

[Verse 5] The voice of *Achatrî'el Yah YHVH* breaketh the cedars; yea, *Achatrî'el Yah YHVH* breaketh in pieces the cedars of Lebanon.

[Verse 6] He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox.

[Verse 7] The voice of *Achatrî'el Yah YHVH* heweth out flames of fire.

[Verse 8] The voice of *Achatrî'el Yah YHVH* shaketh the wilderness; *Achatrî'el Yah YHVH* shaketh the wilderness of Kadesh.

[Verse 9] The voice of *Achatrî'el Yah YHVH* maketh the hinds to calve, and strippeth the forests bare; and in His temple all say: 'Glory.'

[Verse 10] *Achatrî'el Yah YHVH* sat enthroned at the flood; yea, *Achatrî'el Yah YHVH* sitteth as King for ever.

[Verse 11] *Achatrî'el Yah YHVH* will give strength unto His people; *Achatrî'el Yah YHVH* will bless his people with peace.

As noted, the Name *Achatrî'el* is often employed in conjunction with other Divine Names, and it is equally good to work an alignment with some of these, especially the Divine Name combination אַחַתְרִיאֵל יְהוָה צְבָאוֹת הַדִּירִירוֹן (*Achatrî'el Yah YHVH Tzva'ot Hadiriron*). Contemplation of this Divine Name combination is said to facilitate an especially close union with very lofty "Spiritual Powers."⁷⁰ These very special "Spirit Forces" inherent in "*Achatrî'el Yah YHVH Tzva'ot Hadiriron*" are aligned with and integrated in the following manner:

1. Commence by mentally visualising and uttering the Divine Name אַחַתְרִיאֵל יְהוָה צְבָאוֹת הַדִּירִירוֹן (*Achatrî'el Yah YHVH Tzva'ot Hadiriron*).
2. Recite the three phrases from which these Divine Names were derived. It is worth noting that each of these phrases comprises exactly 28 letters. They read:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם [Genesis 1:1]

וְאֶת הָאָרֶץ

וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים [Exodus 20:1]

הָאֱלֹהִים לֵאמֹר

יְהוָה שְׁמִיָּה רַבָּא מְבָרַךְ לְעַלְמִם [Kadish Prayer]

וּלְעַלְמֵי עַלְמֵיָא

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Transliterated:

[*Genesis 1:1*] *B'reshit bara Elohim et ha-shamayim v'et ha-aretz*

[*Exodus 20:1*] *Vaidaber Elohim et kol ha-d'varim ha-eileh leimor*

[*Kadish Prayer*] *Y'hei shmei raba m'varach l'olam ul'almei almaya*

Translated:

[*Genesis 1:1*] In the beginning God created the heaven and the earth.

[*Exodus 20:1*] And God spoke all these words, saying.

[*Kadish Prayer*] May His great Name be blessed forever and ever.

3. Conclude by again mentally visualising and saying
אֶחָדְרִי'ֵל יָהּ יְהוָה צְבָאוֹת הַדִּירִירוֹן (*Achatri'el Yah YHVH Tzva'ot Hadiriron*).⁷¹

3. THE “*SHEM VAYISA VAYET*” REVISITED

Since the “Name of Seventy-two Names” is employed in *Practical Kabbalah* for very important meditation and magical practices, it is understandable that it should feature most prominently amongst the most important “tools” in the arsenal of the practitioner of “Jewish Magic.” As mentioned elsewhere,⁷² the “*Shem Vayisa Vayet*,” i.e. “Name of Seventy-two Names,” derives from three biblical verses respectively commencing with the words *Vayisa Vayavo Vayet* (*Exodus 14:19–21*). These verses read:

וַיֵּסַע מִלֶּאךָ הָאֱלֹהִים הַהֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל
וַיֹּלֶךְ מֵאַחֲרֵיהֶם וַיֵּסַע עִמּוֹד הָעֲנָן מִפְּנֵיהֶם וַיַּעֲמֵד
מֵאַחֲרֵיהֶם

וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי
הָעֲנָן וְהַחֹשֶׁךְ וַיֹּאֲרֶה אֶת הַלַּיְלָה וְלֹא קָרַב זֶה אֶל זֶה כָּל
הַלַּיְלָה

(Verse 21) וַיֹּט מֹשֶׁה אֶת יָדוֹ עַל הַיָּם וַיּוֹלֶךְ יְהוָה אֶת הַיָּם
 בְּרוּחַ קֳדִים עֲזָה כָּל הַלַּיְלָה וַיִּשָּׁם אֶת הַיָּם לַחֲרָבָה
 וַיִּבְקְעוּ הַמַּיִם

Transliteration:

(Verse 19) *vayisa malach ha-elohim ha-holech lifnei machaneh yisra'el vayelech mei'achareihem vayisa amud he-anan mip'neihem vaya'amod mei'achareihem*

(Verse 20) *vayavo bein machaneh mitz'rayim uvein machaneh yisra'el vay'hi he'anani v'hachoshech vaya'er et ha-lailah v'lo karav ze el ze kol ha-lailah*

(Verse 21) *vayet mosheh et yado al ha-yam vayolech YHVH et ha-yam b'Ru'ach kadim azah kol ha-lailah vayasem et ha-yam lecharavah vayibak'u ha-mayim*

Translation:

(Verse 19) And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;

(Verse 20) And it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night.

(Verse 21) And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

Each of these three Hebrew verses comprises exactly seventy-two letters, and we are informed that they respectively relate to three *Sefirot*, i.e. the first verse to *Chesed* (Mercy), the second to *Gevurah* (Strength or Severity), and the third to *Tiferet* (Beauty or Balance).⁷³ Following a unique arrangement of the seventy-two Hebrew glyphs comprising each verse, i.e. the letters of the first verse written from right left, the second written from left to right underneath the first, and the third again from right to left underneath the second, we arrive at the seventy-two tri-letter combinations comprising the "Name of Seventy-two Names," as shown in the following table:

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6 ללה	5 מהש	4 עלם	3 סיט	2 ילי	1 והו
12 ההע	11 לאו	10 אלד	9 הזי	8 כהת	7 אכא
18 כלי	17 לאו	16 הקם	15 הרי	14 מבה	13 יזל
24 חהו	23 מלה	22 ייי	21 נלך	20 פהל	19 לזו
30 אום	29 ריי	28 שאה	27 ירת	26 האא	25 נתה
36 מנד	35 בוק	34 להח	33 יחו	32 ושר	31 לכב
42 מיד	41 ההה	40 יזז	39 רהע	38 חעם	37 אני
48 מיה	47 עשל	46 ערי	45 סאל	44 ילה	43 וול
54 נית	53 ננא	52 עמם	51 החש	50 דני	49 והו
60 מצר	59 הרח	58 ייל	57 נמם	56 פוי	55 מבה
66 מנק	65 דמב	64 מחי	63 ענו	62 יהה	61 ומב
72 מום	71 היי	70 יבם	69 ראה	68 חבו	67 איע

In terms of its employment in magical procedures delineated in this tome, the “*Shem Vayisa Vayer*” is enunciated in the following manner:

1 <i>Vehu</i>	2 <i>Yeli</i>	3 <i>Sit</i>	4 <i>Elem</i>	5 <i>Mahash</i>	6 <i>Lelah</i>
7 <i>Acha</i>	8 <i>Kahet</i>	9 <i>Hezi</i>	10 <i>Elad</i>	11 <i>Lav</i>	12 <i>Hahah</i>
13 <i>Yezel</i>	14 <i>Mebah</i>	15 <i>Hari</i>	16 <i>Hakem</i>	17 <i>Lav</i>	18 <i>Keli</i>
19 <i>Lov</i>	20 <i>Pahal</i>	21 <i>Nelach</i>	22 <i>Yeyay</i>	23 <i>Melah</i>	24 <i>Chaho</i>
25 <i>Netah</i>	26 <i>Ha'a</i>	27 <i>Yeret</i>	28 <i>Sha'ah</i>	29 <i>Riyi</i>	30 <i>Om</i>
31 <i>Lekav</i>	32 <i>Vesher</i>	33 <i>Yichu</i>	34 <i>L'hach</i>	35 <i>Kevek</i>	36 <i>Menad</i>
37 <i>Ani</i>	38 <i>Cha'am</i>	39 <i>Reho</i>	40 <i>Yeyiz</i>	41 <i>Hahah</i>	42 <i>Mich</i>
43 <i>Veval</i>	44 <i>Yelah</i>	45 <i>Se'al</i>	46 <i>Ari</i>	47 <i>Eshal</i>	48 <i>Mih</i>
49 <i>Vehu</i>	50 <i>Dani</i>	51 <i>Hachash</i>	52 <i>Omam</i>	53 <i>Nena</i>	54 <i>Nit</i>
55 <i>Mivah</i>	56 <i>Poi</i>	57 <i>Nemem</i>	58 <i>Yeyil</i>	59 <i>Harach</i>	60 <i>Metzer</i>
61 <i>Umab</i>	62 <i>Yahah</i>	63 <i>Anu</i>	64 <i>Machi</i>	65 <i>Dameb</i>	66 <i>Menak</i>
67 <i>Iyah</i>	68 <i>Chavu</i>	69 <i>Ra'ah</i>	70 <i>Yabam</i>	71 <i>Hayi</i>	72 <i>Mum</i>

The seventy-two tri-letter divisions of the “*Shem Vayisa Vayet*” are employed both individually and collectively for a variety of magical purposes. In this regard, we have already noted the use of this extraordinary Divine Name in the earlier mentioned *Gevulim* (Boundaries) and “Sacred Space” workings. I have addressed a number of magical uses of the “Name of Seventy-two Names” in earlier volumes of the “Shadow Tree Series,”⁷⁴ hence will not repeat those here. However, in terms of achieving a unique alignment of your “Inner Being” with the “Spirit Forces” affiliated with and functioning through Divine Names, we need to revisit the “*Shem Vayisa Vayet*,” and doing so especially in terms of certain very important qualities, specifically:

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1. the seventy-two tri-letter portions comprising this Divine Name;
2. the seventy-two *Malachim* (Spirit Messengers) directly affiliated with the mentioned seventy-two triplets referred to above;
3. the seventy-two unique verses from the biblical “*Book of Psalms*,” each of these having been chosen in accordance with certain rules, i.e. a. each verse comprises seven words only; b. lists the Ineffable Name (*Adonai* in one instance); c. reveals in exact order the three letters comprising its associated triad from the “*Shem Vayisa Vayet*”;
4. the conjoining of the seventy-two triplets individually with the four letters comprising the Ineffable Name (יהוה);
5. the two hundred and sixteen *M'shartim* (Spirit Attendants) respectively affiliated with the two hundred and sixteen letters comprising the “Name of Seventy-two Names.”

The seventy-two *Malachim* (Spirit Messengers) are personifications of the tri-letter portions respectively comprising their names, and the two hundred and sixteen *M'shartim* (Spirit Attendants) are likewise personifications of the two hundred and sixteen letters of the “*Shem Vayisa Vayet*.” Furthermore, as noted in “*The Book of Sacred Names*,” all of these “Spiritual Intelligences” are “expressions of the Light beyond all being from which material existence originates, and to which all must eventually return.”⁷⁵ In terms of each tri-letter combination of the “Name of Seventy-two Names,” the five listed qualities are:

1.
 - a. וְהוּ — *Vehu*
 - b. וְהוּאֵל — *Vehu'el*
 - c. וְאַתָּה יְהוָה מִגֵּן בְּעַדִּי כְבוֹדִי וְמִרִים רֹעֲשִׁי
 Transliteration:
[Psalm 3:3 (4)] V'atah YHVH magen ba'adi k'vodi umeirim roshi
 Translation:
 But thou, *YHVH*, art a shield about me; my glory, and the lifter up of my head.
 - d. יְהוֹהֲוֹה — *YVHHVHVH*

e. וול־יאל [Vavli'el]

הואל־ה [Ho'el]

ונאל־ו [V'na'el]

2. a. ילי — Yeli

b. יליאל — Yeli'el

c. ואתה יהוה אל תרחק אילותי לעזרתי חושה

Transliteration:

[Psalm 22:19 (20)] V'atah YHVH al tirschak eyaluti
l'ezerati chushah

Translation:

But Thou, YHVH, be not far off; O Thou my
strength, hasten to help me.

d. יהלו־יה — YHVLVYH

e. יתניאל־י [Yatni'el]

ללאל־ל [L'la'el]

יואל־י [Yo'el]

3. a. סיט — Sit

b. סיטאל — Sit'el

c. אמר ליהוה מחסי ומצודתי אלהי אבטח בו

Transliteration:

[Psalm 91:2] Omar la-YHVH machsi um'tzudati
elohai evtach bo

Translation:

I will say of the YHVH, who is my refuge and my
fortress, my God, in whom I trust.

d. יסה־יוטה — YSHYVTH

e. סתואל־ס [Sitva'el]

יופפאל־י [Yof'fi'el]

טובאל־ט [Tovi'el]

4. a. עלם — Elem

b. עלמאל — Elem'el

c. עיני יהוה אל צדיקים ואזניו אל שועתם

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Transliteration:

[Psalm 34:15 [16]] *Einei YHVH al tzadikim
v'oznav el shav'atam*

Translation:

The eyes of the *YHVH* are toward the righteous,
and His ears are open unto their cry.

d. יֵהֱלֹמָה — *YAHLMH*

e. ע – עֲנִיָאֵל [*An'yi'el*]

ל – לַחֲמִיָאֵל [*Lachmi'el*]

מ – מִשְׁאֲשִׁיָאֵל [*M'sha'ashi'el*]

5. a. מַהֲשׁ — *Mahash*

b. מַהֲשֵׁאֵל — *Mahash'el*

c. יְהוָה אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנוּ הָאֵר פָּנֶיךָ וְנוֹשְׁעָה
[Psalm 80:19 (20)]

Transliteration:

*YHVH elohim tz'va'ot hashiveinu ha-eir panecha
v'nivashei'ah*

Translation:

YHVH God of hosts, restore us; cause Thy face to
shine, and we shall be saved.

d. יִמְהַדּוֹשָׁה — *YMHVShH*

e. מ – מִיכָאֵל [*Micha'el*]

ה – הַחַזִּיָאֵל [*Hach'zayi'el*]

ש – שִׁמְשִׁיָאֵל [*Shamshi'el*]

6. a. לֵלָה — *Lelah*

b. לֵלָהֵאֵל — *Lelah'el*

c. חַנְּנִי אֲדֹנָי כִּי אֵל יָד אֶקְרָא כָּל הַיּוֹם

Transliteration:

[Psalm 86:3] *Chaneini adonai ki eilecha ek'ra kol
ha-yom*

Translation:

Be gracious unto me *Adonai*; for unto Thee do I cry
all the day.

- d. יללהוה — *YLHLVHH*
- e. ללוזבאל — *[L'loz'va'el]*
- ללאל — *[L'la'el]*
- החלתיאל — *[Hachalti'el]*

- 7. a. אכא — *Acha*
- b. אכאל — *Acha'el*
- c. אני שכבתי ואישנה הקיצותי כי יהוה יסמכני

Transliteration:

*[Psalm 3:5 (6)] Ani shachav'ti va-ishanah hekitzoti
ki YHVH yis'm'cheini*

Translation:

I lay me down, and I sleep; I awake, for *YHVH*
sustaineth me.

- d. יאהכואה — *YAHKVAH*
- e. אדכרגאל — *[Ad'charga'el]*
- כרוביאל — *[Ch'ruvi'el]*
- אששיאל — *[Ash'shi'el]*

- 8. a. כהת — *Kahet*
- b. כהתאל — *Kahet'el*
- c. ידעתי יהוה כי צדק משפטיך ואמונה עניתני

Transliteration:

*[Psalm 119:75] Yada'ati YHVH ki tzedek
mishpatecha ve'emunah initani*

Translation:

I know, *YHVH*, that Thy judgments are righteous,
and that in faithfulness Thou hast afflicted me.

- d. יכההותה — *YKHHVTH*
- e. ככנתיאל — *[Kanti'el]*
- הלשימאל — *[Halshima'el]*
- תומיאל — *[Tumi'el]*

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c. לָמָּה יְהוָה תִּזְנַח נַפְשִׁי חֲסִתִּיר פָּנֶיךָ מִמֶּנִּי

Transliteration:

[*Psalm 88:14 (15)*] *Lamah YHVH tiznach nafshi*
tastir panecha mimeni

Translation:

YHVH, why castest Thou off my soul? Why hidest
*Thou Thy face from me?*d. יְהֵזְוִיָּה — *YHHZVYH*e. הַלְבָּלִי'אֵל — *[Halvali'el]*זִי'אֵל — *[Zivi'el]*יִנָּאֵל — *[Y'na'el]*10. a. אֵלָד — *Elad*b. אֵלָד'אֵל — *Elad'el*

c. יְהוָה אֱלֹהֵי יְשׁוּעָתִי יוֹם צַעֲקָתִי בַּלַּיְלָה נִגְדָּךְ

Transliteration:

[*Psalm 88:1 (2)*] *YHVH elohei y'shu'ati yom*
tza'akti ba-lailah neg'decha

Translation:

YHVH, God of my salvation, what time I cry in the
*night before Thee.*d. יֵאֱהָלִוּדָה — *YAHLVDH*e. אֹמִי'אֵל — *[Omi'el]*לָגִי'אֵל — *[Lagi'el]*דֹּדִלִי'אֵל — *[Dodli'el]*11. a. לָאֵו — *Lav*b. לָאֵו'אֵל — *Lav'el*

c. לֹוֵאֵל הָאֵמַנְתִּי לִרְאוֹת בְּטוֹב יְהוָה בָּאֶרֶץ חַיִּים

Transliteration:

[*Psalm 27:13*] *Lulei he'emanti lir'ot b'tuv YHVH*
b'eretz chayim

Translation:

If I had not believed to look upon the goodness of
YHVH in the land of the living!

d. יִלְהַאֲוֶה — *YLHAVVH*

e. ל – לַתְּמִיאל [Latmi'el]

א – אֲוִרִיאל [Uri'el]

ו – וַכְּתִיאל [Vachti'el]

12. a. הָהֶע — *Haha*

b. הָהֶעֱאֵל — *Haha'el*

c. שׁוּבָה יְהוָה חַלְצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חַסְדְּךָ

Transliteration:

[Psalm 6:5] *Shuvah YHVH chal'tzah nafshi
hoshi'eini l'ma'an chas'decha*

Translation:

Return, *YHVH*, deliver my soul; save me for Thy
mercys sake.

d. יְהִי הָהוּעָה — *YHHHVAH*

e. ה – הָבֵאֵל [Hava'el]

ה – הַנֶּאֱבֵאֵל [Han'ava'el]

ע – עֲשֵׂה אֲשִׁי־אֵל [Ash'ashi'el]

13. a. יִזֵּל — *Yezel*

b. יִזֵּלֵאֵל — *Yezel'el*

c. יִשְׁבְּעוּ עֲצֵי יְהוָה אֲרָזִי לְבָנוֹן אֲשֶׁר נָטַע

Transliteration:

[Psalm 104:16] *Yis'b'u atzei YHVH arzei l'vanon
asher nata*

Translation:

The trees of *YHVH* have their fill, the cedars of
Lebanon, which He hath planted.

d. יִיְהִי זֹלָה — *YHZVLH*

e. י – יוֹפִי־אֵל [Yofi'el]

ז – זִבְאֵל [Z'va'el]

ל – לַהֲשׁוֹפֵאֵל [Lah'shofa'el]

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14. a. מבה — *Mebah*
 b. מבהאל — *Mebah'el*
 c. ויהי יהוה משגב לדרך משגב לעתות בצרה

Transliteration:

[*Psalm 9:9 (10)*] *Vihi YHVH misgav ladach misgav l'itot batzarah*

Translation:

YHVH also will be a high tower for the oppressed,
 a high tower in times of trouble.

- d. ימהבוהה — *yMHBVHH*
 e. מ — מלכיאל [*Malchi'el*]
 ב — בואל [*Bo'el*]
 ה — הופיאל [*Hofi'el*]

15. a. הרי — *Hari*
 b. הריאל — *Hari'el*
 c. הנה כי בן יברך גבר ירא יהוה

Transliteration:

[*Psalm 128:4*] *Hineih ki cheiny'vorach gaver y'rei YHVH*

Translation of relevant words:

Behold, surely thus shall the man be blessed that feareth *YHVH*.

- d. יההרויה — *yHHRVYH*
 e. ה — הובאל [*Haviva'el*]
 ר — רחיבאל [*R'chiva'el*]
 י — יוניאל [*Yuni'el*]

16. a. הקם — *Hakem*
 b. הקמאל — *Hakem'el*
 c. למה יהוה תעמד ברחוק תעלים לעתות בצרה

Transliteration:

[*Psalm 10:1*] *Lamah YHVH ta'amod b'rachok ta'alim l'itot batzarah*

Translation:

Why standest Thou afar off, *YHVH*? Why hidest
Thou Thyself in times of trouble?

d. יההקומה — *YHHKVMH*

e. ה — הקמיהל [*Hakmi'el*]

ק — קנתיאל [*Kanti'a'el*]

מ — מישאשאל [*Misha'asha'el*]

17. a. לאו — *Lav*

b. לאוהל — *Lav'el*

c. הודו ליהוה קראו בשמו הודיעו בעמים עלילותיו

Transliteration:

[*Psalm 105:1*] *Hodu la'YHVH kir'u vish'mo hodi'u
va'amim alilotav*

Translation:

O give thanks unto *YHVH*, call upon His name;
make known His doings among the peoples.

d. ילהאוה — *YLHAVVH*

e. ל — לאוריהל [*L'ori'el*]

א — אכמשיאל [*Ach'mashi'el*]

ו — ועלעליאל [*V'al'ali'el*]

18. a. כלי — *Keli*

b. בליאל — *Keli'el*

c. ברכו יהוה כל צבאיו משרתיו עשי רצונו

Transliteration:

[*Psalm 103:21*] *Bar'chu YHVH kol tz'va'av
m'shar'tav osei r'tzono*

Translation:

Bless *YHVH*, all ye His hosts; ye ministers of His,
that do His pleasure.

d. יכהלוייה — *YKHLVYH*

e. כ — כוכביאל [*Kochvi'el*]

ל — למימאל [*L'mima'el*]

י — ימניאל [*Y'mani'el*]

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19. a. לוּ — *Lov*
 b. לוּוֹאֵל — *Lov'el*
 c. קוּה קוּיִתִּי יְהוּה וַיֵּט אֵלַי וַיִּשְׁמַע שׁוֹעֲתִי

Transliteration:

[*Psalm 40:1 (2)*] *Kavoh kiviti YHVH vayet eilai va-yishmah shav'ati*

Translation:

I waited patiently for *YHVH* and He inclined unto me, and heard my cry.

- d. יִלְהוּוֹה — *YLHVH*
 e. ל – לִקְהָאֵל [*Lakiha'el*]
 ו – וּפִיאֵל [*Vafi'el*]
 ו – וּסְוִיאֵל [*V'savi'el*]

20. a. פָּהֵל — *Pahal*
 b. פָּהֵלֵאֵל — *Pahal'el*
 c. נִדְבוֹת פִּי רְצֵה נָא יְהוּה וּמִשְׁפָּטֶיךָ לְמַדְנִי

Transliteration:

[*Psalm 119:108*] *Nid'vot pi r'tzei na YHVH umish'patecha lam'deini*

Translation:

Accept, I beseech Thee, the freewill-offerings of my mouth *YHVH*, and teach me Thine ordinances.

- d. יִפְהַלֵּל — *YPHHVLH*
 e. פ – פִּצְחֵאֵל [*Patz'chi'el*]
 ה – הִדָּאֵל [*Hada'el*]
 ל – לִיאֵאֵל [*Li'a'el*]

21. a. נֶלַכ — *Nelach*
 b. נֶלַכֵּאֵל — *Nelach'el*
 c. עַל כֵּן אֹדֶךְ בְּגוֹיִם יְהוּה וְלִשְׁמֶךָ אֲזַמְרָה

Transliteration:

[*Psalm 18:49 (50)*] *Al kein od'cha ba-goyim YHVH ul'shim'cha azameirah*

Translation:

Therefore I will give thanks unto Thee, *YHVH*, among the nations, and will sing praises unto Thy name.

d. ינהל וכה — *YNHLVKH*

e. נ — נמואל [*N'mu'el*]

ל — למוסיאל [*Lam'v'si'el*]

כ — כסינאל [*K'sina'el*]

22. a. יי — *Yeyay*

b. ייאל — *Yeyay'el*

c. רוצה יהוה את יראיו את המיחלים לחסדו

Transliteration:

[*Psalm 147:11*] *Rotzeh YHVH et y'rei'av et ham'yachalim l'chasdo*

Translation:

YHVH taketh pleasure in them that fear Him, in those that wait for His mercy.

d. ייהיויה — *YHYVYH*

e. י — יעליאל [*Ya'ulay'el*]

י — יהוהיאל [*Y'hohi'el*]

י — יציבאל [*Yatziva'el*]

23. a. מלה — *Melah*

b. מלהאל — *Melah'el*

c. זה היום עשה יהוה נגילה ונשמחה בו

Transliteration:

[*Psalm 118:24*] *Zeh ha-yom-asah YHVH nagilah v'nis'm'chah vo*

Translation:

This is the day which *YHVH* hath made; we will rejoice and be glad in it.

d. ימהלויה — *YMLVHH*

e. מ — מזכאל [*M'zachi'el*]

ל — ללאל [*L'la'el*]

ה — הוחניאל [*Hochani'el*]

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24. a. **חָהוּ** — *Chaho*
 b. **חָהוּאֵל** — *Chaho'el*
 c. **בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרַכָּה לְפָנֵי יְהוָה עֲשׂוּ**

Transliteration:

[*Psalm 95:6*] *Bo'u nishtachaveh v'nich'ra'ah
nivr'chah lifnei YHVH oseimu*

Translation:

O come, let us bow down and bend the knee; let us
kneel before *YHVH* our Maker.

- d. **יְחֵהּ הוּוֹה** — *YChHHVH*
 e. **חָגִיֵּאֵל** [*Chagi'el*]
הוֹפְנִיֵּאֵל [*Hofni'el*]
וּשְׁאֵשִׁיֵּאֵל [*V'sha'ashi'el*]

25. a. **נֶתַח** — *Netah*
 b. **נֶתַחֵאֵל** — *Netah'el*
 c. **דָּרַשְׁתִּי אֶת יְהוָה וְאָנֹכִי וּמִכָּל מַגֻּרֹתַי הִצִּילָנִי**

Transliteration:

[*Psalm 34:4 (5)*] *Darashti et YHVH v'anani umikol
m'gurotai hitzilani*

Translation:

I sought *YHVH* and He answered me, and delivered
me from all my fears.

- d. **יְנַהֲתוּהָה** — *YNHTVHH*
 e. **נוּמִיֵּאֵל** [*Numi'el*]
תַּעֲתִיכֵאֵל [*Ta'ticha'el*]
הוֹנִיֵּאֵל [*Hon'ni'el*]

26. a. **הָאָא** — *Ha'a*
 b. **הָאָאֵאֵל** — *Ha'a'el*
 c. **יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ יִשְׁמְחוּ אֵיִם רַבִּים**

Transliteration:

[*Psalm 97:1*] *YHVH malach tageil ha-aretz
yism'chu iyim rabim*

Translation:

YHVH reigneth; let the earth rejoice; let the multitude of isles be glad.

d. יההאואה — *YHHAVAH*

e. ה – העמאל [Ha'ami'el]

א – אדמאל [Admi'el]

א – אבאל [Ava'el]

27. a. ירת — *Yeret*

b. ירתאל — *Yeret'el*

c. חלצני יהוה מאדם רע מאיש חמסים תנצרני

Transliteration:

[Psalm 140:1 (2)] *Chal'tzeini YHVH mei'adam ra mei'ish chamasim tin'tz'reinu*

Translation:

Deliver me, *YHVH*, from the evil man; preserve me from the violent man.

d. ייהרותה — *YYHRVTH*

e. י – יונעאל [Yun'i'el]

ר – רחזאל [Rachazai'el]

ת – תטבאל [Tatvi'el]

28. a. שאה — *Sha'ah*

b. שאהאל — *Sha'ah'el*

c. שפטני בצדק יהוה אלהי ואל ישמחו לי

Transliteration:

[Psalm 35:24] *Shofteini ch'tzid'k'cha YHVH elohai v'al yis'm'chu li*

Translation:

Judge me, *YHVH* my God, according to Thy righteousness; and let them not rejoice over me.

d. ישהאווה — *YShHAVHH*

e. ש – שומאל [Shomi'el]

א – אעכבאל [A'ach'vi'el]

ה – הגתמאל [Hag'tami'el]

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29. a. רִיִּי — *Riyi*
 b. רִיִּיאֵל — *Riyi 'el*

c. זָמְרוּ לַיהוָה יֹשֵׁב צִיּוֹן הַגִּדּוּ בְּעַמִּים עֲלִילוֹתָיו

Transliteration:

[*Psalm 9:11 (12)*] *Zam'ru l'YHVH yoshev tziyon
 ha-gidu va'amim alilotav*

Translation:

Sing praises to *YHVH*, who dwelleth in Zion;
 declare among the peoples His doings.

- d. יְרֵה־יְיָ — *YRHYVYH*
 e. רַשְׁנִי־אֵל — [*Rashni 'el*]
 יִפְנִי־אֵל — [*Yafni 'el*]
 יַחֲכִימִי־אֵל — [*Yach'kimi 'el*]

30. a. אֹם — *Om*
 b. אֹמֵאֵל — *Om 'el*

c. אֹדָה יְהוָה כְּצִדְקוֹ וְאִזְמֶרָה שֵׁם יְהוָה עֲלִיוֹן

Transliteration:

[*Psalm 7:17 (18)*] *Odeh YHVH k'tzidko
 va'azamrah shem YHVH elyon*

Translation:

I will give thanks unto *YHVH* according to His
 righteousness; and will sing praise to the name of
YHVH Most High.

- d. יֵאָהֳוֹמָה — *YAHVV MH*
 e. אֲשַׁפִּי־אֵל — [*Ash'fi 'el*]
 וְנַעֲדִי־אֵל — [*V'na'di 'el*]
 מִימֵאֵל — [*Mima 'el*]

31. a. לִכָּב — *Lekav*
 b. לִכְבָּאֵל — *Lekav 'el*

c. וְאֲנִי עָלֶיךָ בִּטַּחֲתִי יְהוָה אִמַּרְתִּי אֱלֹהֵי אֲתָהּ

Transliteration:

[*Psalm 31:14 (15)*] *Va'ani alecha vatachti YHVH
 amarti elohai atah*

Translation:

But as for me, I have trusted in Thee *YHVH*; I have said: Thou art my God.

d. יֵלֶהְכֹּבֶה — *YLHKVBH*

e. ל – לִשְׁאֲבֵתִיאל [L'sha'avti'el]

כ – כִּתְבִיאל [Katvi'el]

ב – בִּנְתִיאל [B'nati'el]

32. a. וְשֶׁר — *Vesher*

b. וְשֶׁרֶאֱל — *Vesher'el*

c. וּבְשֵׁם יְהוָה אֶקְרָא אֲנִי יְהוָה מִלְטָה נַפְשִׁי

Transliteration:

[Psalm 116:4] *Uv'shem YHVH ekra anah YHVH maltah nafshi*

Translation of relevant words:

But I called upon the name of *YHVH*: I beseech thee, *YHVH*, deliver my soul.

d. יוֹהֶשֶׁרָה — *YVHShVRH*

e. ו – וּלְיֵאֱל [Vavli'el]

ש – שִׁמְשֵׁיאל [Shamshi'el]

ר – רַחֲבִיאל [Rachavi'el]

33. a. יְחִי — *Yichu*

b. יְחִיאוּאֱל — *Yichu'el*

c. מִה גְּדֹלוֹ מַעֲשֵׂיךָ יְהוָה מֵאֵד עַמְּקוֹ מַחֲשַׁבּוֹתֶיךָ

Transliteration:

[Psalm 92:5 (6)] *Mah gad'lu ma'asecha YHVH m'od amku mach'sh'votecha*

Translation:

How great are Thy works, *YHVH*! Thy thoughts are very deep.

d. יֵיְהִיחוּה — *YYHChV VH*

e. י – יְדִבִּיאוּאֱל [Y'davi'el]

ח – חֹכְמִיאוּאֱל [Chochmi'el]

ו – וְשִׁדִּיאוּאֱל [V'shadi'el]

34. a. להח — *L'hach*
 b. להחאל — *L'hach'el*
 c. הריעו ליהוה כל הארץ פצחו ורגנו וזמרו

Transliteration:

[*Psalm 98:4*] *Hari'u la-YHVH kol ha-aretz pitz'chu v'ran'mu v'zameiru*

Translation:

Shout unto *YHVH* all the earth; break forth and sing for joy, yea, sing praises.

- d. ילהווחה — *YLHHVChH*
 e. לשביאל — *[Lashvi'el]*
 הגתאל — *[Hag'ti'el]*
 חתמיצאל — *[Chatmitza'el]*

35. a. כוק — *Kevek*
 b. כוקאל — *Kevek'el*
 c. ואני אליך יהוה שועתי ובבקר תפילתי תקדמך

Transliteration:

[*Psalm 88:13 (14)*] *Va-ani eilecha YHVH shiva'eti uvaboker i'filati i'kad'meka*

Translation:

But as for me, unto Thee *YHVH* do I cry, and in the morning doth my prayer come to meet Thee.

- d. יכהווקה — *YKHVVKH*
 e. כצתאל — *[K'tzati'el]*
 ותקאל — *[Vatki'el]*
 קומאל — *[Kumi'el]*

36. a. מנד — *Menad*
 b. מנדאל — *Menad'el*
 c. יהוה אהבתי מעון ביתך ומקום משכן כבודך

Transliteration:

[*Psalm 26:8*] *YHVH ahavti m'on beitecha um'kom mishkan k'vodecha*

Translation:

YHVH, I love the habitation of Thy house, and the place where Thy glory dwelleth.

d. יִמְהַנֻּדָּה — *YMHNV DH*

e. מַלְכֵי־אֵל [Malchi'el]

נְדִנְיֵאֵל [Nadni'el]

דַּסְנֵי־אֵל [Dasni'el]

37. a. אֲנִי — *Ani*

b. אֲנִי־אֵל — *Ani'el*

c. אִם אִמְרָתִי מֵטָה רַגְלִי חֶסֶדְךָ יְהוָה יִסְעֵדֵנִי

Transliteration:

[Psalm 94:18] *Im amarti matah rag'li hasd'cha YHVH yis'adeini*

Translation:

If I say: My foot slippeth, Thy mercy, *YHVH*, holdeth me up.

d. יֵאֱהָנוּ־יָהּ — *YAHNVYH*

e. אֲחֻי־אֵל — *Achvini'el*

נִינְנָאֵל [Nin'na'el]

יִדִּי־אֵל [Y'di'el]

38. a. חַעַם — *Cha'am*

b. חַעַמְאֵל — *Cha'am'el*

c. כִּי אַתָּה יְהוָה מַחְסֵי עֲלִיּוֹן שְׁמַת מְעוֹנֶךָ

Transliteration:

[Psalm 91:9] *Ki atah YHVH mach'si elyon samta m'onecha*

Translation:

For thou hast made *YHVH* who is my refuge, even the Most High, thy habitation.

d. יַחְהָעוּמָה — *YChHAVMH*

e. חַשְׁפִּי־אֵל [Chash'fi'el]

עֲמִי־אֵל [Ami'el]

מִנִּי־אֵל [M'ni'el]

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39. a. רהע — *Reho*
 b. רהעאל — *Reho'el*
 c. ימין יהוה רוממה ימין יהוה עשה חיל

Transliteration:

[*Psalm 118:16*] *Y'min YHVH romeimah y'min
YHVH osah chayil*

Translation:

The right hand of *YHVH* is exalted; the right hand
of *YHVH* doeth valiantly.

- d. ירהדועה — *yRHHVAH*
 e. ר – רוכמיאל [*Roch'mi'el*]
 ה – החזיתאל [*Hachzita'el*]
 ע – עניאל [*Ani'el*]

40. a. ייז — *Yeyiz*
 b. ייזאל — *Yeyiz'el*
 c. ירא יהוה בטחו ביהוה עזרם ומגנם הוא

Transliteration:

[*Psalm 115:11*] *Yir'eh YHVH bit'chu va-YHVH
ezram umaginam hu*

Translation:

Ye that fear *YHVH*, trust in *YHVH*! He is their help
and their shield.

- d. ייהיוזה — *YHYVZH*
 e. י – ירציאל [*Yartzi'el*]
 י – יגרציאל [*Y'gar'tzi'el*]
 ז – זכריאל [*Zach'ri'el*]

41. a. ההה — *Hahah*
 b. הההאל — *Hahah'el*
 c. יהוה הצילה נפשי משפת שקר מלשון רמיה

Transliteration:

[*Psalm 120:2*] *YHVH ha-tzilah nafshi misfat sheker
milashon r'miyah*

Translation:

YHVH, deliver my soul from lying lips, from a deceitful tongue.

d. יהההוהה — *YHHHVHH*

e. ה — הקמ'אל [*Hakmi'el*]

ה — הצפצ'א [*Hatzaftzi'el*]

ה — הושע'אל [*Hosha'i'el*]

42. a. מ'ך — *Mich*

b. מ'כאל — *Mich'el*

c. יהוה ישמרך מכל רע ישמר את נפשך

Transliteration:

[*Psalm 121:7*] *YHVH yishmorch mikol ra yishmor et nafshecha*

Translation:

YHVH shall keep thee from all evil; He shall keep thy soul.

d. ימ'ה'וכה — *YMHYVKH*

e. מ — מדרי'אל [*Mad'ri'el*]

י — יותני'אל [*Yot'ni'el*]

כ — כדשימאל [*Kad'shima'el*]

43. a. ו'ל — *Veval*

b. ו'לאל — *Veval'el*

c. יהוה ישמר צאתך ובואך מעתה ועד עולם

Transliteration:

[*Psalm 121:8*] *YHVH yishmor tzeit'cha uvo'echa mei'atah v'ad olam*

Translation of relevant words:

YHVH shall guard thy going out and thy coming in, from this time forth and for ever.

d. יוהו'לל — *YVHVVLH*

e. ו — ונדימאל [*Vandima'el*]

ו — ונדמיכאל [*Vinadmicha'el*]

ל — לחכמי'אל [*L'chach'mi'el*]

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44. a. ילה — *Yelah*
 b. ילהאל — *Yelah'el*
 c. מ' ימלל גבורות יהוה ישמיע כל תהלתו

Transliteration:

[*Psalm 106:2*] *Miy'maleil g'vurot YHVH yashmi'a kol t'hilato*

Translation:

Who can express the mighty acts of *YHVH*, or make all His praise to be heard?

- d. ייהל ויהה — *YHVLVHH*
 e. י — יודיאל [*Yodi'el*]
 ל — לדדיאל [*Lad'di'el*]
 ה — ההדיאל [*Hahadi'el*]

45. a. סאל — *Se'al*
 b. סאלאל — *Se'al'el*
 c. יהי חסדך יהוה עלינו כאשר יחלנו לך

Transliteration:

[*Psalm 33:22*] *Y'hi hasd'cha YHVH aleimu ka'asher yichalmu lach*

Translation:

Let Thy mercy, *YHVH*, be upon us, according as we have waited for Thee.

- d. יסהאולל — *YSHAVLH*
 e. ס — סמכיאל [*Sam'chi'el*]
 ס — אסביאל [*Asvi'el*]
 ל — לכסיאל [*Lach'si'el*]

46. a. ערי — *Ari*
 b. עריאל — *Ari'el*
 c. אל תעזבני יהוה אלהי אל תרחק ממני

Transliteration:

[*Psalm 38:21 (22)*] *Al ta'azveini YHVH elohai el tirschak mimeni*

Translation:

Forsake me not, *YHVH*; O my God, be not far from me.

d. יַעֲהֲרֹיָהּ — *YAHRVYH*

e. עֹבִי־אֵל [Ovi'eI]

רַחֲבִיבֵאל [Rach'biva'eI]

יָדִבְרָגֵאל [Yad'varga'eI]

47. a. עֶשֶׂל — *Eshal*

b. עֶשֶׂל־אֵל — *Eshal'eI*

c. עֲבֹדוּ אֶת יְהוָה בְּשִׂמְחָה בְּאוֹ לִפְנֵי בִרְנָנָה

Transliteration:

[Psalm 100:2] *Ivdu et YHVH b'simchah bo'u l'fanav birnanah*

Translation:

Serve *YHVH* with gladness; come before His presence with singing.

d. יַעֲהֲשׁוּלָהּ — *YAHShVLH*

e. עֲמַדִּי־אֵל [Amdi'eI]

שָׁמְשִׁי־אֵל [Shamshi'eI]

לִי־אֵל [Li'eI]

48. a. מִיָּה — *Mih*

b. מִיָּה־אֵל — *Mih'eI*

c. אֹדֶה יְהוָה מְאֹד בְּפִי וּבִתְוֹךְ רַבִּים אֶהְלֵלְנוּ

Transliteration:

[Psalm 109:30] *Odeh YHVH m'od b'fi uv'toch rabim ahal'lenu*

Translation:

I will give great thanks unto *YHVH* with my mouth; yea, I will praise Him among the multitude.

d. יִמְהַיְוֶהּ — *YMHYVHH*

e. מִמְלִי־אֵל [Mamli'eI]

יְקַלְשִׁיכָאֵל [Y'kal'shicha'eI]

הַעֲזִי־אֵל [Ha'azi'eI]

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49. a. יהו — *Vehu*
 b. והואל — *Vehu'el*
 c. גדול יהוה ומהלל מאד ולגדלתו אין חקר

Transliteration:

[*Psalm 145:3*] *Gadol YHVH um'hulal m'od v'lig'dulato ein cheiker*

Translation:

Great is *YHVH*, and highly to be praised; and His greatness is unsearchable.

- d. יוההווה — *YVHHVH*

- e. ואל־אל — *[Ve'eli'el]*

ה — *[Hoch'zi'el]*

ו — *[Vag'di'el]*

50. a. דני — *Dani*
 b. דניאל — *Dani'el*
 c. אודה יהוה בכל לבי אספרה כל נפלאותיך

Transliteration:

[*Psalm 9:1 (2)*] *Odeh YHVH b'chol libi asap'rah kol nifl'otecha*

Translation:

I will give thanks unto *YHVH* with my whole heart;
 I will tell of all Thy marvelous works.

- d. ידהנויה — *YDHNVYH*

- e. ד — *[Dos'vi'el]*

נ — *[Nas'si'el]*

י — *[Jof'si'el]*

51. a. חש — *Hachash*
 b. החשאל — *Hachash'el*
 c. יהי כבוד יהוה לעולם ישמח יהוה במעשיו

Transliteration:

[*Psalm 104:31*] *Y'hi ch'vod YHVH l'olam yishmach YHVH b'ma'asav*

Translation:

May the glory of *YHVH* endure for ever; let *YHVH* rejoice in His works!

d. יְהִי חוֹשֶׁה — $yHHChVShH$

e. הַצְתִּיבָאֵל – *[Hatz'tiva'el]*

ח - חצתאל [Chatz 'ta'eI]

שפתצאל – ש [Sh'fat'tza'el]

52. a. **עמם** — *Omem*

b. עממאל — *Omam'el*

זכר רחמיך יהוה וחסדיך כי מעולם הִמָּה. c.

Transliteration:

[Psalm 25:6] Z'chor rachamecha YHVH va-
chasadecha ki mei'olam heimah

Translation:

Remember, *YHVH*, Thy compassions and Thy mercies; for they have been from of old.

d. יַעֲמֹמָה — *yAHMV MH*

e. עשפֿיאל – ע [Ashfi 'el]

מַשְׁתִּי'עַל – מ

מכרצ'אל – מ [M'char'tzi'el]

53. a. **Σ** — *Nena*

b. ננא'ל — *Nena'el*

הנה עין יהוה אל יראיו למיחלים לחסדו. c.

Transliteration:

[Psalm 33:18] *Hineih ein YHVH el y'rei'av
lamyachalim l'chasdo*

Translation:

Behold, the eye of *YHVH* is toward them that fear Him, toward them that wait for His mercy.

d. ינהנואה — $yNHNvAH$

e. נשחטפאל – [N'shat 'fa'el]

נְסִי'אֵל [N'si'eI] – נ

אבר'אל – א [Avri'eI]

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c. יְהוָה מִנַּת חֶלְקִי וְכוֹסִי אֶתָּה תוֹמִיךְ גּוֹרָלִי

Transliteration:

[*Psalm 16:5*] *YHVH m'nat chelki v'chosi atah tomich gorali*

Translation:

YHVH, the portion of mine inheritance and of my cup, Thou maintainest my lot.d. יְנֵה יוֹתָהּ — *YNHYVTH*e. נָ – נִצְבִּיאֵל [*Natz'vi'el*]י – יַעֲצִיאֵל [*Ya'atzi'el*]ת – תַּתְּצִיאֵל [*Tat'tzi'el*]55. a. מִבָּה — *Mivah*b. מִבָּהָאֵל — *Mivah'el*

c. יְהוָה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בְּכֹל מַשְׁלָה

Transliteration:

[*Psalm 103:19*] *YHVH ba-shamayim heichin kis'o umalchuto ba-kol mashalah*

Translation:

YHVH hath established His throne in the heavens; and His kingdom ruleth over all.d. יִמְהַבּוּהָהּ — *YMHBVHH*e. מ – מַכִּיאֵל [*Machi'el*]ב – בּוֹאֵל [*Bo'el*]ה – הַרְעִיאֵל [*Har'i'el*]56. a. פּוֹי — *Poi*b. פּוֹיָאֵל — *Poi'el*

c. כִּי רוֹצֶה יְהוָה בַּעֲמוֹ יִפְאֵר עֲנוּיִם בִּישׁוּעָה

Transliteration:

[*Psalm 149:4*] *Ki rotze YHVH b'amo y'fa'er anavim bishu'ah*

Translation:

For *YHVH* taketh pleasure in His people; He adorneth the humble with salvation.

d. יפהויה — *YPHVYH*

e. פ — פנאל [*P'na'el*]

ו — וצלאל [*Vatz'li'el*]

י — יודשדיאל [*Yodsh'di'el*]

57. a. נמם — *Nemem*

b. נממאל — *Nemem'el*

c. סומך יהוה לכל הנפלים וזוקף לכל הכפופים

Transliteration:

[*Psalm 145:14*] *Someich YHVH l'chol ha-nof'lim v'zokeif l'chol ha-k'fufim*

Translation:

YHVH upholdeth all that fall, and raiseth up all those that are bowed down.

d. ינהמומה — *YNHMMH*

e. נ — נוראל [*Nuri'el*]

מ — מעשניאל [*Ma'shani'el*]

מ — מוכתיאל [*Much'ti'el*]

58. a. ייל — *Yeyil*

b. יילאל — *Yeyil'el*

c. יהי שם יהוה מברך מעתה ועד עולם

Transliteration:

[*Psalm 113:2*] *Y'hi shem YHVH m'vorach mei'atah v'ad olam*

Translation of relevant words:

Blessed be the name of *YHVH* from this time forth and for ever.

d. ייהיולה — *YHYVLH*

e. י — ירושיאל [*Y'roshi'el*]

י — יצטובאל [*Yitz'tuva'el*]

ל — לגביאל [*Lag'vi'el*]

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59. a. הרח — *Harach*
 b. הרחאל — *Harach'el*
 c. ויהי יהוה לי למשגב ואלהי לצור מחסי

Transliteration:

[*Psalm 94:22*] *Vaihi YHVH li l'misgav veilohai
l'tzur mach'si*

Translation:

But *YHVH* hath been my high tower, and my God
the rock of my refuge.

- d. יההריוחה — *yHHRvChH*
 e. ה — הרחיבאל [*Har'chiva'el*]
 ר — רכחיאל [*Rak'chi'el*]
 ח — חכמיאל [*Chachmiyu'el*]

60. a. מצר — *Metzer*
 b. מצראל — *Metzer'el*
 c. פני יהוה בעשי רע להכרית מארץ זכרם

Transliteration:

[*Psalm 34:16 (17)*] *P'nei YHVH b'osei ra l'hachrit
mei'eret zichram*

Translation:

The face of *YHVH* is against them that do evil, to
cut off the remembrance of them from the earth.

- d. ימהצורה — *yMHTzVRH*
 e. מ — מתמיאל [*Mat'mi'el*]
 צ — צוריאל [*Tzuri'el*]
 ר — רושיאל [*Roshi'el*]

61. a. ומב — *Umab*
 b. ומבאל — *Umab'el*
 c. יהוה אדנינו מה אדיר שמך בכל הארץ

Transliteration:

[*Psalm 8:9 (10)*] *YHVH adoneinu mah adir
shim'cha b'chol ha-aretz*

Translation:

YHVH, our Lord, how glorious is Thy name in all the earth!

d. יוהמובה — *yVHmVBH*

e. וַעֲדִי'אֵל — *[Vei'di'el]*

מַצְפִּיבָאֵל — *[Matz'fiva'el]*

בִּרְכִי'אֵל — *[Barchi'el]*

62. a. יָהָה — *Yahah*

b. יָהָה'אֵל — *Yahah'el*

c. יֵשָׁא בִּרְכָה מֵאֵת יְהוָה וצִדְקָה מֵאֵלֵהִי יִשְׁעוּ

Transliteration:

[Psalm 24:5] Yisa v'rachah mei'eit YHVH u'tz'dakah mei'elohei yish'o

Translation:

He shall receive a blessing from *YHVH*, and righteousness from the God of his salvation.

d. יִיְהִי־הוֹדָה — *yYHHVHH*

e. יּוֹפִי'אֵל — *[Yofi'el]*

הוֹשַׁתְּמִי'אֵל — *[Hosht'mi'el]*

הַנְּלִיבָאֵל — *[Hanlayiva'el]*

63. a. עָנוּ — *Amu*

b. עָנוּ'אֵל — *Amu'el*

c. וְהִתְעַנַּגְתָּ עַל יְהוָה וַיֵּתֶן לְךָ מִשְׁאֲלוֹת לִבְךָ

Transliteration:

[Psalm 37:4] V'hit'anag al YHVH v'yiten l'cha mish'alot libecha

Translation:

So shalt thou delight thyself in *YHVH*; and He shall give thee the petitions of thy heart.

d. יַעֲהֲנוּוָה — *yAHNVVH*

e. עֲתַצְמִי'אֵל — *[At'tzami'el]*

נִתְקִי'אֵל — *[Natki'el]*

וַעֲתַדְמִי'אֵל — *[Va't'dmi'el]*

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64. a. מַחִי — *Machi*
 b. מַחִי'אֵל — *Machi'el*
 c. שְׁמַע יְהוָה וְחַנּוּנִי יְהוָה הִיא עֹזֵר לִי

Transliteration:

[*Psalm 30:10 (11)*] *Shma YHVH v'choneini YHVH
 heyeh ozeir li*

Translation:

Hear, *YHVH*, and be gracious unto me; *YHVH*, be
 Thou my helper.

- d. יְמַחְחֵיָהּ — *YMHChVYH*
 e. מ – מַלְכִּי'אֵל [*Malchi'el*]
 ח – חַשְׁפִּי'אֵל [*Chashaf'shi'el*]
 י – יְהִי'אֵל [*Y'hi'el*]

65. a. דַּמֵּב — *Dameb*
 b. דַּמֵּב'אֵל — *Dameb'el*
 c. שׁוּבָה יְהוָה עַד מָתַי וְהִנָּחֵם עַל עַבְדֶּיךָ

Transliteration:

[*Psalm 90:13*] *Shuvah YHVH ad matai v'hinachem
 al avadecha*

Translation:

Return, *YHVH*; how long? And let it repent Thee
 concerning Thy servants.

- d. יְדַחְמוּבָהּ — *YDHMV BH*
 e. ד – דּוֹדִנִי'אֵל [*Dod'ni'el*]
 מ – מַשְׁפִּידָאֵל [*Mash'fida'el*]
 ב – בִּיבָאֵל [*Biva'el*]

66. a. מֵנַק — *Menak*
 b. מֵנַק'אֵל — *Menak'el*
 c. אֲהַב יְהוָה שְׁעָרֵי צִיּוֹן מִכָּל מִשְׁכָּנֹת יַעֲקֹב

Transliteration:

[*Psalm 87:2*] *Oheiv YHVH sha'arei tziyon mikol
 mishk'not ya'akov*

Translation:

The *YHVH* loveth the gates of Zion more than all
the dwellings of Jacob.

d. יִמְהַנּוּקָה — *YMHNVKH*

e. מ – מַחִי'אֵל [*M'chi'el*]

נ – נַטְרִי'אֵל [*Natri'el*]

ק – קְדוּשִׁי'אֵל [*K'doshi'el*]

67. a. אִיעַ — *Iyah*

b. אִיעָאֵל — *Iyah'el*

c. חַי יְהוָה וּבְרוּךְ צוּרִי וַיְרֹם אֱלֹהֵי יִשְׁעִי

Transliteration:

[*Psalm 18:46 (47)*] *Chai YHVH uvaruch tzori
v'yarum elohei yish'i*

Translation:

YHVH liveth, and blessed be my Rock; and exalted
be the God of my salvation.

d. יֵאֵהְיֶה — *YAHYVAH*

e. א – אֹרְמִי'אֵל [*Ormi'el*]

י – יַחְלִי'אֵל [*Yachli'el*]

ע – עֲרַתְשִׁי'אֵל [*Artashi'el*]

68. a. חָבֹו — *Chavu*

b. חָבֹואֵל — *Chavu'el*

c. כִּי בָחַר יְהוָה בְּצִיּוֹן אֹהֶל לְמוֹשָׁב לּוֹ

Transliteration:

[*Psalm 132:13*] *Ki vachar YHVH b'tziyon ivah
l'moshav lo*

Translation:

For *YHVH* hath chosen Zion; He hath desired it for
His habitation.

d. יַחְהַבּוּהָ — *YChHBVVAH*

e. ח – חַמְחִמִּי'אֵל [*Chamach'mi'el*]

ב – בִּרְקִי'אֵל [*Barki'el*]

ו – וְנַקְתִּי'אֵל [*V'nakti'el*]

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69. a. ראָה — *Ra'ah*
 b. ראָהאַל — *Ra'ah'el*
 c. קראָתי בכל לב ענני יהוה חקיק אצרה

Transliteration:

[Psalm 119:145] *Karati v'chol lev aneini YHVH chukecha etzarah*

Translation:

I have called with my whole heart; answer me, YHVH; I will keep Thy statutes.

- d. ירהאודה — *yRHAVHH*
 e. ר — ראויאל [*R'uyai'el*]
 א — אומלאגאל [*Om'lagi'el*]
 ה — החתכאל [*Hachtachi'el*]

70. a. יבם — *Yabam*
 b. יבמאל — *Yabam'el*
 c. צדיק יהוה בכל דרכיו וחסיד בכל מעשיו

Transliteration:

[Psalm 145:17] *Tzadik YHVH b'chol darachav v'chasid b'chol ma'asav*

Translation:

YHVH is righteous in all His ways, and gracious in all His works.

- d. ייהבומה — *YyHBVMH*
 e. י — ינחאל [*Yanchi'el*]
 ב — ברכאל [*Barchi'el*]
 מ — מלכאל [*Malchi'el*]

71. a. היי — *Hayi*
 b. הייאל — *Hayi'el*
 c. יהוה שמרך יהוה צלך על יד מינך

Transliteration:

[Psalm 11:5] *YHVH shom'recha YHVH tzil'cha al yad y'minecha*

Translation:

YHVH is thy keeper; *YHVH* is thy shade upon thy right hand.

d. יההייה — *YHHYVYH*

e. ה – החטטאל [*Hachtati 'el*]

י – ינבאל [*Yanviva 'el*]

י – יופכאל [*Yofachti 'el*]

72. a. מום — *Mum*

b. מומאל — *Mum 'el*

c. יחל ישראל אל יהוה מעתה ועד עולם

Transliteration:

[*Psalm 131:3*] *Yacheil yisra'el el YHVH mei'atah v'ad olam*

Translation:

O Israel, hope in *YHVH* from this time forth and for ever.

d. ימהומה — *YMHVVMH*

e. מ – מלכיהאל [*Malchiha 'el*]

ו – ונעדיצבאל [*Vna 'ditz 'va 'el*]

מ – מחבביאל [*Mach 'vach 'vi 'el*]

As indicated elsewhere, alignment with the “Spirit Forces” affiliated with the *Shem Vayisa Vayet* requires careful self preparation in advance. In this regard, you need to:

1. ensure that your motives, mindset and emotional condition are pure, in order to successfully align with Spirit Intelligences associated with Divine Names.
2. fast the day prior to working this procedure, and refrain from sexual activity.
3. have a purification bath, e.g. visit a *mikvah*, and wear clean clothing. Most readers of this tome are probably not Jewish, and hence not able to visit this Jewish facility for ritual immersion. However, in the opening pages of the concluding chapter of this book there are details on how to prepare and undertake such a ritual cleansing at home in your own bath.

4. meditatively contemplate the spiritual action you are about to undertake. In this regard, I suggested previously that you could perform “any special preparatory techniques to enter into the required condition of centredness, harmony and peace.”⁷⁶ In this regard, I have listed several techniques in both the earlier volumes as well as the current one, which can be employed to facilitate the appropriate mindset, i.e. breathing exercises, “Taking on the Name,”⁷⁷ etc.
5. ensure that the space in which you would be working this unique alignment with the Spirit Intelligences affiliated with the “Name of Seventy-two Names,” is clean, well prepared with a chair, as well as a table or stand on which you would place a chart comprised of the required the seventy-two tri-letter Names, as well as their respectively associated Spirit Intelligences; Biblical verses; conjoint Divine Name/Ineffable Name combinations; and the 256 Angelic Names affiliated with the 256 letters of the *Shem Vayisa Vayet*.

You could also add to the ambience by burning a little incense, which would also clean the atmosphere. When ready, cover your head, then sit down comfortably or remain standing if you so prefer, and then proceed with the alignment practice in the following manner:

1. Begin by reciting the following verse three times (*Exodus 15:1*):

אז ישיר משה ובני ישראל את השירה הזאת ליהוה
ויאמרו לאמר אשירה ליהוה כי גאה גאה סוס ורכבו
רמה בים

Transliteration:

*Az yashir mosheh uvnei yisra'el et ha-shirah ha-zot
la-YHVH va-yomeru leimor ashirah la-YHVH ki
ga'oh ga'ah sus v'roch vo ramah ba-yam*

Translation:

Then sang Moses and the children of Israel this
song unto YHVH, and spoke, saying ‘I will sing
unto YHVH, for He is highly exalted,’ the horse and
his rider hath He thrown into the sea.

You could memorise this verse if you so wish, however, as noted elsewhere, “this is not strictly necessary, since tracing the Hebrew letters whilst uttering the passage, is in itself an activity which releases the inherent *Ruchaniyut* (spiritual forces) of the glyphs.”

2. Continue by reciting the entire “Name of Seventy-two Names” prior to working any of the visualised unifications or groups of the tri-letter portions of the *Shem Vayisa Vayet* with the Ineffable Name, as depicted above.
3. Commencing with the first of the seventy-two tri-letter combinations comprising the “Name of Seventy-two Names,” and working in strict order, visualise and pronounce the combination, the name of its associated “Spirit Intelligence,” as well as its associated Biblical verse, in the latter instance ensuring that you carefully trace the associated letters of the Divine Name in the verse being spoken. In the case of the first Name the procedure would be:
 - a. Look at וְהוּ and say “*Vehu*”
 - b. Look at וְהוּאֵל and say “*Vehu’el*”
 - c. Read וְאַתָּה יְהוָה מִגֵּן בְּעַדִּי וְאֵמִירִים רֹשִׁי [Psalm 3:3 (4)] and say “*V’atah YHVH magen ba’adi k’vodi umeirim roshi* (But thou, *YHVH*, art a shield about me; my glory, and the lifter up of my head.)
 - d. Sense within yourself the inner meaning of the Biblical phrase you have recited, but ensure that you do this from a “feeling appreciation” perspective, rather than going into an extensive mental diatribe.
4. Continue by adding the Names of the three Spirit Intelligences directly affiliated to the three glyphs comprising the portion of the *Shem Vayisa Vayet* you happen to be addressing. In the current instance it would be the “angels” associated with וְהוּ (*Vehu*). In this regard, you simply focus on each of the three component letters,

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spelling it verbally, and following this with the pronunciation or whispering of the Name of the associated “Spirit Intelligence.” Again, in the case of the first Name, this would be:

ו וול־יאל ה הואל ו ונאל

(*Vav Vavli'el Heh Ho'el Vav V'na'el*)

Working this technique is extremely simple. In the case of the first tri-letter combination the action would be to observe the initial ו—say “*Vav*” and “*Vavli'el*,” then to observe the ה—say “*Heh*” and “*Ho'el*,” and to conclude by observing ו—say “*Vav*” and “*V'na'el*.”

5. Next you need to work a procedure of intertwining the four letters comprising the Ineffable Name (יהוה), with the tri-letter portion of the “Name of Seventy-two Names” with which you happen to be engaged, i.e. in the current instance the very first tri-letter combination. This procedure is enacted in the following manner:

- a. Imagine the four letters of the Ineffable Name in your mind, ensuring that the four glyphs are spaced in such a manner, so as to afford you the ability of fitting the selected three letters of the tri-letter combination from the *Shem Vayisa Vayet*, into their respectively associated spaces between the letters of the Ineffable Name. Pronounce each letter of the Ineffable Name as you establish it in your mind.

- b. Next visualise the tri-letter combination you happen to be addressing, envisioning it below the Ineffable Name, again ensuring that you enunciate each Hebrew glyph as you establish it in your mind. In the instance of the first tri-letter combination, the visualisation would have the following appearance:

4. ALIGNMENT WITH THE DIVINE SELF

The following practice is a *Yichud*, i.e. a “Unification” exercise, which was constructed initially for the purpose of rescuing individuals who had achieved such intense communication with the *Neshamah*, their “Higher Spirit Self,” that they found themselves dumbstruck and perhaps even in catatonic states physically speaking.⁷⁸ However, this very *Yichud*, comprised of the three extended spellings (*milui*) of the letter ה (Heh) in the Divine Name *Ehyeh* (אֶהְיֶה), is in itself a unique meditational procedure, which can be employed to facilitate an alignment with your “Divine Self.” The three extensions of the Name *Ehyeh* are as follows:

אלפ הי יוד הי אלפ הה יוד הה אלפ הא יוד הא

The mentioned *Yichud* to achieve alignment with your “Divine Self,” is worked in the following manner:

1. Commence by visualising the full spelling of each letter comprising the first of the three expansions of *Ehyeh*, ensuring to do so from right to left in your mind’s eye. For example, you could engrave or simply draw the full spelling of each letter in white fiery letters on the black background of your mind, reading from right to left like this:

אלף הי יוד הי

Mentally vocalise the spelling comprising each portion as you draw them, and express the name of the fully spelled letter before continuing with the next, e.g. whilst spelling and writing the letters in your mind say:

“Alef.....Lamed.....Fay.....ALEF; Heh.....Yod.....HEH;
Yod.....Vav.....Dalet.....YOD; Heh.....Yod.....HEH”

and conclude by expressing the four letters comprising the entire word, saying:

“*Alef.....Heh.....Yod.....Heh.....Ehyeh.*”

2. Repeat this procedure with the further two expansions of *Ehyeh*, i.e.

הה	יוד	הה	אלף
הא	יוד	הא	אלף

3. Next, with focussed attention visualise the four letters comprising the Name *Ehyeh* (אהיה), and then envisage these letters ascending into a single focus, merging into the א at the apex. This is done in four stages like this:

א			
	ה	א	
	י	ה	א
ה	י	ה	א

In the early stages of learning to master this technique, I was told that I could intensify my focus and experience of this particular stage of this *Yichud* (unification exercise), by sensing myself ascending with the Divine Name, merging with it in the *Alef* at the apex, and ultimately melting as it were into the infinity of the Eternal No-Thing (*Ain Sof*).

4. To understand the next step one needs to recall the total value of the *gematria* of the three expansions of *Ehyeh*, i.e. $161 + 143 + 151 = 455$. Add to this sum the total *gematria* of the four stages comprising the “ascension” of *Ehyeh*, listed in the previous stage of this exercise, that is $21 + 16 + 6 + 1 = 44$, and we arrive at the figure 499. Since this is the aggregate value of the letters comprising the Name אצות (Tzva’ot—“hosts”), the *Yichud* is concluded by contemplating this Divine Name.

In this instance this specific Name is understood to relate to *Yesod* (Foundation) in the aspect of the “Covenant of the Tongue.” Traditionally the ninth sphere on the sefirotic Tree is perceived to pertain to two aspects: the “Covenant of the Flesh” (the male sexual organ), and the “Covenant of the Tongue.” Whilst the instruction on the meditative use of the associated Divine Name (*Tzva’ot*) is scant in this instance, and we are told to simply contemplate its *gematria* equating with the letters and spellings used in the previous stages of the meditation, I was again taught to enhance and personalise this final stage of the practice by first visualising the Hebrew term **צבאות** (*Tzva’ot*) in front of me, then to breathe it into my mouth, and during exhalation to let it settle on my tongue.⁷⁹

The central goal in this meditation is the joining of “Divine Self” to the lower “Instinctual Self.” The “Eternal One” – **אֵלֶּיךָ** (*Ehyeh* — “I am”), is combined with the “many” – **צבאות** (*Tzva’ot* — “Hosts”), the “Centre” is united with the “circumference” and all are “One.”

In conclusion, it should be noted that it is customary to work each of the listed “alignments” separately and doing so once only. It is understood that if you have performed the said alignments once, it would not be necessary to perform them again. However, you may want to work them from time to time, for your personal benefit, i.e. affirming your connections with these Spirit Intelligences.

.These actions which are revealed by His very power are ten in number.....They are the Celestial Orchard, the treasurehouse of holiness, indicating the quality of the existence of the One, for everything stemmed from His Unity...

Chapter 4

Or Chozer — Light Returning

BECOMING

A LIVING *KAMEA*

Investigating *Shiviti* plaques and amulets a while back, I chanced upon a claim that members of families who studiously study the Divine Names and “trace” the various patterns displayed in *Shiviti* plaques, never contract infectious diseases, i.e. plagues, colds, influenza, etc. Whilst there was absolutely nothing offered in support of this claim, I found it particularly interesting in the light of personal reports from close Companions, one of whom informed me that for several years he had been suffering every winter from nasty bouts of influenza which affected his lungs and breathing to such an extent, that he required hospitalisation. However, it would seem that since he commenced a regimen of “tracing” the “Universal *Shiviti* Amulet” directly on his person, this recurring medical problem appears to have disappeared altogether. The mentioned *Shiviti* amulet is a meditational/magical construct which I addressed in “*The Book of Sacred Names*.”¹ The amulet is comprised of several Hebrew Divine and Angelic Names, Biblical verses, “Magic Square” arrangements of Divine Names, as well as a large *Magen David* (Shield (Star) of David), the triangular endings of which were in turn divided into smaller hexagrams, etc., like a fractal hologram.²

The fundamental idea here is that one should *be* within oneself that which one wants to establish in one’s world. This means that the “centre” (Self) emanates the “circumference” (external reality), which is the basic premise on which the “*Shadow Tree Series*” of texts on *Practical Kabbalah* and “Self Creation” is based. In this regard, I investigated a most interesting procedure involving the location of the component glyphs of any three or six-lettered Divine Names in the corners of a large *Magen David*, as addressed in an anonymous Moroccan Hebrew manuscript. The latter image is visualised and traced in golden

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light directly on the surface of your body, and this action is executed in conjunction with the Divine Name “*Shadai*,” which is equally visualised in golden light in the centre of the hexagram, i.e. the centre of the chest. Such personal “*Magen David Chotamot*” (Star of David Magical Seals) are said to act like “filters,” so to speak, by means of which one can effectively communicate with the world, and through which the external environment may interact with oneself.

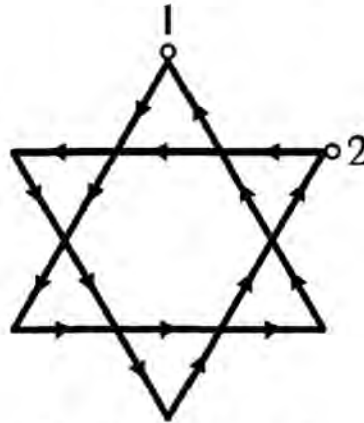
It is understood that an individual who has such filters established inside his personal “*Or Makif*,” the earlier mentioned “Encompassing Light” of Divinity which embraces everyone and everything, and which I believe includes the so-called “aura,” will not only impact the personal psyche of that individual, but also automatically affect most potently the physical, mental, emotional and spiritual milieu of any locale, or anything that individual chooses to focus on, especially when he/she is acting in alignment with *Kavvanah*, i.e. a powerfully focussed intention.

In order to employ the various “*Magen David* Seals,” you need to firmly establish the image of the hexagram in front of your body, and this is done in a specific manner. Commence by drawing down golden light into your head from your Infinite Source above you, or better still, opening your “Nil Centre” and drawing from thence the light upwards into your head. Then, starting with the upmost point of the upper triangle of the hexagram, its location being the centre of the forehead, trace diagonally down to your left to a point located left of your body, more or less in line with your navel. Continue by tracing the bottom horizontal line across the body to a point on the right of your body similarly distanced to the one on the left. Conclude by tracing diagonally back up to the point whence you commenced in the centre of your forehead.

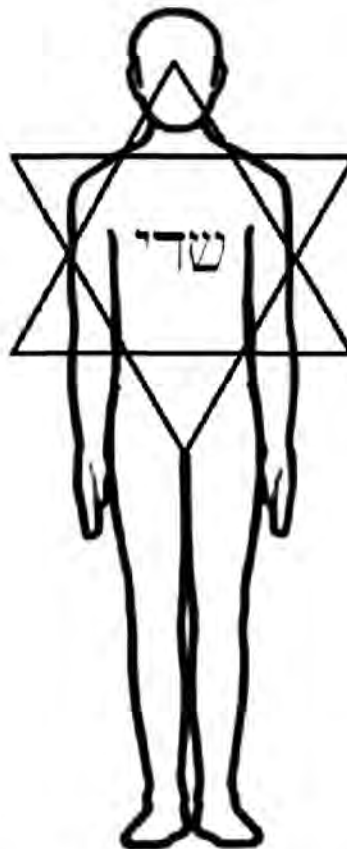
In turn, establish the bottom triangle by commencing at a point a little distance from your right shoulder, one horizontally aligned with the bottom right corner of the already established upper triangle. Trace horizontally across your upper body to an equidistant point on the left, then down to a point directly above the genitals, and conclude by tracing again diagonally back up to the point of commencement next to the right shoulder.

In tracing the hexagram, the complete directional flow is as indicated in the following illustration. The ringlets at the top and to the right indicate the commencement of each triangle, i.e. the

upper triangle at the forehead, and the lower one near the right shoulder. In both instances the flow is from right to left:



The complete *Magen David* should appear on the front of your anatomy in a similar manner to the one portrayed in the following illustration:



Having addressed the procedure of tracing the hexagram in golden light on the surface of your anatomy, let us consider the placement of the letters comprising the affiliated Divine Name constructs, in the six corners of the *Magen David*. Such special *chotamot* (magical seals) are employed for a great variety of purposes. All of

the Divine Name constructs listed in this chapter have been employed in Jewish Magic,³ and especially in *Kameot*, hence their use in the current manner is not particularly unusual, even though the method itself is rather unique.

A. Protection

Protection against malevolent forces, whether the latter be of the spirit or humankind, is of primary importance in *Practical Kabbalah*. Many pages have been devoted in Jewish magical literature to prophylactic activities, i.e. Hebrew amulets, incantations, etc., to counteract evil.⁴ In this regard, a number of Hebrew Divine Names are extensively employed for the purposes of physical and spiritual protection. Many of these are standard Divine Names well known for their power to protect against all manner of dangers. However, there are equally several highly specialised Divine Names constructed for this very purpose, from the initials or concluding letters of the words comprising appropriate biblical verses, or for that matter from the capital of the first word of a variety of verses appearing to be aligned with the intention of spiritual protection.

1. THE “FORTY-TWO LETTER NAME OF GOD”

In terms of finding protection against all sorts of dangers, the “Forty-two letter Name of God” features particularly prominently, especially since this specific Divine Name is aligned with the sphere of *Gevurah* (Strength/Severity) on the sefirotic Tree.⁵ Whilst the entire “Forty-two Letter Name” is of great importance in Jewish magic, only selected portions of this enigmatic Divine Name are employed for physical and spiritual protection. In this regard, the following components of this Divine Name are of particular importance:

a. יָטוּז (YaToTzi) & תְּזוּיָא (TzoYaT')

The second tri-letter portion of the “Forty-two Letter Name,” i.e. יָטוּז (YaToTzi), pertains to the sphere of *Chesed* (Loving-kindness or Mercy) on the sefirotic Tree. Whilst I have addressed the latter Divine Name and its magical uses in great detail elsewhere,⁶ I

believe it would be greatly beneficial to revisit some of the details regarding the power of this tri-letter Divine Name combination. We are informed that there is, among the special uses of the ית"י portion of the "Forty-two Letter Name," a very simple and beautiful practice. In this regard, I mentioned that "if you focus your attention on any individual, and then utter the Name *YaToTzi* with *Kavvanah*, with the total meaning of the heartfelt intention of your soul, that individual will have received a very special blessing."⁷

This tri-letter Divine Name combination is sometimes conjoined with the Name אדנ"י (*Adonai*), in this instance vocalised *Adonaye*, to form the Name אידותנצי (*Ayadotonatziye*), a Divine Name combination constructed for the purpose of magical protection, as well as the improvement of the health of a sickly individual. We are further informed that the regular practice of uttering the Name *Ayadotonatziye* (אידותנצי) on waking in the morning and prior to falling asleep at night, will respectively "engender spiritual protection throughout the entire day" and "very clear answers in your dreams to any questions you might have."⁸ In my estimation the use of *Ayadotonatziye* for the purposes of achieving the latter night-time aim, might render this Divine Name combination equally useful for the purposes of counteracting night time fears and bad dreams.

It is worth noting that the ית"י (*YaToTzi*) Divine Name construct can be employed in conjunction with צ"ת (*TzoYaT'*), the fourteenth and concluding portion of the "Forty-two Letter Name," the latter being really a permutation of the first mentioned combination. צ"ת (*TzoYaT'*) is a truly multi-functional portion of the "Forty-Two Letter Name," regarding which we are told this tri-letter combination has the ability to banish malevolent "Spirit Forces" and restore the well-being of an individual who suffers their affliction. It should be noted that the צ"ת Divine Name construct pertains to the sphere of *Malchut* (Kingdom) on the kabbalistic Tree of Life, and this Divine Name combination is sometimes conjoined with the Ineffable Name (vocalised *YiHaV'Ha*) to form the Name צה"תה"י vocalised *Yitzohayav't'ha*, again for the purposes of healing and protection. In fact, the full combination *TzoYaT' Yitzohayav't'ha*, as well as its affiliated "Spirit Forces," are called upon for physical protection.

The power of the concluding tri-letter portion of the “Forty-two Letter Name” employed in conjunction with the names of its associated Spirit Intelligences, i.e. גדיאל (*Gadi’el*), צדקאל (*Tzadki’el*), יהואל (*Yeho’el*), and תמאל (*Tama’el*), is said to increase the popularity of anyone invoking their support “in the Name of God.”⁹ In this regard, alignment with these “Spirit Forces” is understood to cause everyone you may encounter to like you, and, what is more, no special purification is required prior to invoking their support.¹⁰

As said, the ציא (*TzoYaT*) Divine Name construct comprises the power to banish malevolent “Spirit Forces,” and to “restore the well-being of an individual who suffers their affliction.”¹¹ In this regard, we are also informed that *TzoYaT* *Yitzohayav’i’ha*, as well as their associated “Spirit Forces,” could be called upon at any time anywhere for the purpose of protection against all manner of danger.¹² Curiously enough, similarly to יתץ (*YaToTzi*), which we noted can be employed to improve the health of a sickly individual, the combination ציא (*TzoYaT*) will encourage the speedy recovery of anyone suffering from a serious illness, especially when this Divine Name construct is uttered over the afflicted individual, in conjunction with the Names of the four listed Spirit Intelligences.¹³

Considering the earlier mentioned powers of blessing, advancement of personal popularity, protection against all manner of malevolence, as well as healing and the maintenance of good health recognised in these two tri-letter portions of the “Forty-two Letter Name,” it should not come as a surprise that these two Divine Name constructs can be combined in the following potent *chotam* (magical seal), which could be loaded in the “light” surrounding the body of anyone requiring its aid in terms of any of their associated powers.



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In this instance the first two Divine Names, *Ehyeh* and the Ineffable Name, are well known in terms of their great holiness and magical efficacy, however the third, אֵהְיֶה (*Ehav'yeh*), is equally “correctly considered a ‘great and holy’ Divine Name.”¹⁴ Besides its night-time protection qualities, we are informed that the Divine Name *Ehav'yeh* will “open the heart” if recited three times with focussed attention.

b. קרעשטן (*Karastan*)

The Divine Name combination קרעשטן (*Karastan*) is equally employed for purposes of unique protection. In this regard, this Divine Name combination is divided into two tri-letter combinations. Vocalised “*K'ra Satan*” (“tear Satan” or “remove Satan”), it is shouted three times mentally, when you desire to obliterate the impact of the “evil eye.”¹⁵ In this specific regard, this Divine Name combination is most potently employed in conjunction with the Divine Name שַׁדַּי (*Shadai*), in a simple magical practice to banish the “evil eye.” It necessitates you carrying salt at all times in your pocket, handbag, etc., and then, if you should feel yourself impacted strongly by hatred, resentment, jealousy, etc., to follow the following procedure:

1. Imagine the “evil eye presence” in front of you, i.e. something like a large, grey foggy eye.
2. Throw salt directly into the “evil eye” and shout:

מֶלַח בַּעֲיֵנָא בִּישָׁה

Transliteration:

Melach ba eina bisha

Translation:

Salt in the evil eye!

3. Continue by locking your thumbs and then to clasp your hands with the right thumb against the left palm and the left against the right palm, and vehemently shake your hands clasped thus in the “face” of the “Evil Eye Presence,” as you say in a low and threatening voice:

כוזו במוכסז כוזו

Transliteration:

Kuzu b'mochsaz kuzu

4. Separate your hands, and whilst staring directly at the “evil eye,” pronounce the Divine Name **שדי** (*Shadai*) at it with great conviction, followed by immediately giving the malevolent “presence” an exaggerated “fig sign” with the right hand, as you threateningly say **קרע שטן** (*K'ra Satan*). Some practitioners may regard the “fig sign,” shown below, to be very rude and nasty, but in this instance it is extremely effective as a magical sign commanding the “evil” to get lost:



5. For further spiritual protection, utter the Divine Name **בדפטיאל** (*B'dafti'el*) whenever you feel it necessary to do so. As noted elsewhere, this unique Divine/Angelic Name is called the “Holy Light,” which is employed to banish demonic imps and evil spirits from a residence, and to protect women against miscarriages. *B'dafti'el* is also aligned with the Name **במוכסז** (*B'mochsaz*), the latter referring to the *Gevurah* (Might/Severity) aspect of the word **אלהינו** (*Eloheimu*). We are informed that if you recall the name *B'dafti'el* when travelling at night, you will have no fear since no harm will befall you, and you will not be beset by any injurious spirits. It is worth noting that the *gematria* of **בדפטיאל** (*B'dafti'el*) equates with that of the word **קול** (*Kol*—“voice,” “sound” and “thunder”), and we are also reminded the *gematria* of the full spelling of the letters comprising the word **קול**, is equal to that of the

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The powers of protection and spiritual defence of the Divine Name construct **שְׁקוּ יִשְׁהַקוּוּה** (*ShuKoVa Yishuhakov 'vaha*), as well as its associated Spirit Intelligences, are invoked in the following manner:

1. Recite the following two biblical verses:

אל נקמות יהוה אל נקמות הופיע ויאמר משה אל
אהרן קח את המחתה ותן עליה אש מעל המזבח
ושים קטרת והולך מהרה אל העדה וכפר עליהם
כי יצא הקצף מלפני יהוה החל הנגף

Transliteration:

*El n'kamot YHVH el n'kamot hofi'a (Psalm 94.1)
Va-yomer Mosheh el Aharon kach et ha-machta
v'ten aleiha esh mei'al ha-mizbeach v'sim k'toret
v'holeich m'heirah el ha-eidah v'chapeir aleihem
ki yatza ha-ketzef milifnei YHVH heichel ha-nagef
(Numbers 16:46 [17:11])*

Translation:

Thou God to whom vengeance belongeth, *YHVH*,
Thou God to whom vengeance belongeth, shine
forth. (*Psalm 94.1*)

And Moses said unto Aaron: "Take thy fire-pan,
and put fire therein from off the altar, and lay
incense thereon, and carry it quickly unto the
congregation, and make atonement for them; for
there is wrath gone out from *YHVH*: the plague is
begun." (*Numbers 16:46 [17:11]*)

2. Conclude by uttering the following adjuration:

אני משביעכם אתם הגבורות העליון נפליאל חמה
קצף גבריאל סמאל יחיאל קפציאל רוגזיאל בשם
שְׁקוּ יִשְׁהַקוּוּה הושיעני מפני רשעים זו שדוני שיתה
מורה להם אל נקמות יהוה אל נקמות הופיע ויאמר
משה אל אהרן קח את המחתה ותן עליה אש מעל
המזבח ושים קטרת והולך מהרה אל העדה וכפר
עליהם כי יצא הקצף מלפני יהוה החל הנגף שלום
יהיה לי אמן נצח סלה ועד

Transliteration:

*Ani mashbi'achem atem ha-g'vurot ha-elyon,
 Nafli'el, Cheimah, Ketzeif, Gavri'el, Sama'el,
 Yechi'el, Kaftzi'el, Rogzi'el, b'shem ShuKoVa
 Yishuhakov'vaha, hoshi'eini mip'nei r'sha'im zu
 shaduni, shitah morah lahem, El n'kamot YHVH el
 n'kamot hofi'a, Va-yomer Mosheh el Aharon kach
 et ha-machta v'ten aleiha esh mei'al ha-mizbeach
 v'sim k'toret v'holeich m'heirah el ha-eidah
 v'chapeir aleihem ki yatza ha-ketzeif milifnei YHVH
 heichel ha-nagef shalom yiyeh li, omein netzach
 selah v'ad*

Translation:

I adjure you the Powers of the Almighty, *Nafli'el, Cheimah, Ketzeif, Gavri'el, Sama'el, Yechi'el, Kaftzi'el, Rogzi'el*, in the Name *ShuKoVa Yishuhakov'vaha*, save me from the face of the wicked who want to oppress me. Set fear upon them. Thou God to whom vengeance belongeth, *YHVH*, Thou God to whom vengeance belongeth, shine forth. And Moses said unto Aaron: "Take thy fire-pan, and put fire therein from off the altar, and lay incense thereon, and carry it quickly unto the congregation, and make atonement for them; for there is wrath gone out from *YHVH*: the plague is begun." I will have peace, *amen*, victory, *selah*, and eternal.

3. These "Powers of Protection" can be instantly invoked by means of the following keywords, which can also be employed as a *Hagah* (mantra) in dangerous circumstances:

שְׁקוּ יִשְׁהָקוּוּה פַּחַד נַפְלִי'אֵל

(*ShuKoVa Yishuhakov'vaha Pachad Nafli'el*)

It should be noted, as I mentioned elsewhere, that "whilst there are indeed occasions when the severity of physical circumstances necessitates the use of such a drastic action, eliciting the aid of these very powerful 'Spirit Forces' for unfair, selfish purposes, or

*al kol davar she'e'eseh b'shem Vehu Yeli Sit Elem
 Mahash Lelah Acha Kahet Hezi Elad Lav Hahah
 Yezel Mebah Hari Hakem Lav Keli Lov Pahal
 Nelach Yeyay Melah Chaho Netah Ha'ah Yeret
 Sha'ah Riyi Om Lekav Veshet Yichu L'hach Kevek
 Menad Ani Cha'am Reho Yeyiz Hahah Mich Veval
 Yelah Se'al Ari Eshal Mih Vehu Dani Hachash
 Omem Nena Nit Mivah Poi Nemem Yeyil Harach
 Metzger Umab Yahah Anu Machi Dameb Menak Iya
 Chavu Ra'ah Yabam Hayi Mum v'tashlituni al
 [.....fill in Name.....] v'atah Achatrit'el aseh l'ma'an
 shemo shel ha-kadosh baruch hu AHVH YHVH
 (EiHVeH YaHeiViHei) v'tashlituni al [.....fill in
 Name.....] mei'atah v'ad olam*

Translation:

King *El* Most High, *Pachdi'el*, *Gazri'el*, *Nazri'el*,
Tari'el, *Ozi'el*, *Sandalfon*, *Ori'el* (*Uri'el*),
Micha'el, *Gavriel*, in the power of the Great Name
 and the Holy, the Strong and the Awesome,
Achatrit'el *Yah* *YHVH* (vocalised *Yaheivihei*) of
 Hosts, *AHVH* (vocalised *Eihveh*), God of the
 Godwrestler, you will succeed through me [.....fill
 in your personal Name.....] with anything I will do,
 in the Name of *Vehu Yeli Sit Elem Mahash Lelah
 Acha Kahet Hezi Elad Lav Hahah Yezel Mebah
 Hari Hakem Lav Keli Lov Pahal Nelach Yeyay
 Melah Chaho Netah Ha'ah Yeret Sha'ah Riyi Om
 Lekav Veshet Yichu L'hach Kevek Menad Ani
 Cha'am Reho Yeyiz Hahah Mich Veval Yelah Se'al
 Ari Eshal Mih Vehu Dani Hachash Omem Nena Nit
 Mivah Poi Nemem Yeyil Harach Metzger Umab
 Yahah Anu Machi Dameb Menak Iya Chavu Ra'ah
 Yabam Hayi Mum*, and grant authority to me
 [.....fill in your Name.....], and you *Achatrit'el* do
 this for the sake of the Name of the Holy One,
 Blessed be He, and grant this authority unto me
 [.....fill in your Name.....] from now unto eternity.

In conclusion it should be noted that the protective powers of the
 Divine Name שְׁכֵוָה (*ShuKoVa*) extend also to control over the

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of the initial words of the opening phrase of a well-known and very beautiful Hebrew blessing, which is usually uttered in Jewish worship at the conclusion of the *Amidah* prayer.²⁵ It reads:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה
 חֵן וְחֶסֶד וְרַחֲמִים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ
 בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ
 כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ אֱדֹנָי אֱלֹהֵינוּ
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה וְרַחֲמִים
 וְחַיִּים וְשְׁלוֹם
 וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת
 וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ
 בְּרוּךְ אַתָּה אֱדֹנָי הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם

Transliteration:

*Sim shalom tovah uv'rachah
 chen va-chesed v'rachamim aleinu v'al kol Yisra'el amecha
 bar'cheinu avinu kulanu k'echad b'or panecha
 ki v'or penecha natata lanu Adonai Eloheimu
 torat chayim v'ahavat chesed u'tzedakah u'v'rachah
 v'rachamim v'chayim v'shalom
 v'tov b'einecha l'varech et am'cha Yisra'el b'chol et
 uv'chol sha'ah bi-shlomecha
 Baruch atah Adonai ha-m'varech et amo Yisra'el ba-
 shalom*

Translation:

Grant peace, goodness and blessing,
 grace and mercy and compassion on us, and upon all of
 Israel, Your people.
 Bless us our Father, all of us as one with the Light of Your
 Face,
 for with the Light of Your Face you gave us, *Adonai
 Eloheimu*,
 the *Torah* of Life and love of kindness, and righteousness,
 and blessing, and compassion, and life, and peace.
 And may it be good in Your Eyes to bless Your people
 Israel, at all times and in every hour with Your Peace.
 Blessed are you *Adonai*, who blesses His people Israel with
 peace.

Now, whilst I align with the employment of these *chotamot* (magical seals) to counteract fear and to afford protection against all sorts of danger, there is an important “hidden lesson” which the complete prayer/blessing imparts to us in terms of “Self Creation.” In this regard, we are informed that “*Sim Shalom* recalls that we are all part of the family of man; that there are no strangers among us. We all share the same limited earth. And we, each of us, have the power to make peace by welcoming a neighbor, helping a friend, aiding a fellow human being. For that is how peace starts, at our own fingertips.”²⁶

In my estimation we will express the “peace” and “well-being” at our “fingertips” only after full recognition of the “oneness of all.” It has been noted that the opening statement of the *Sim Shalom* prayer comprises “six qualities,” i.e. Peace, Goodness, Blessing, Grace, Mercy and Compassion, which one commentator maintains this prayer invokes “for all people and for all beings.” The same commentator also maintains that “when we awaken to the fact that we are in an interconnected web with all being, we see that our every move causes the universe to shift in response. Every other vibration that occurs in this universe also moves us.” Furthermore, we are reminded that the Hebrew term “for ‘people’ or ‘nation’ is *ahm*,” and that this “word is derived from a sense of connectedness, which underlies the idea of a nation or tribe of people. More broadly, it could also mean that all being is connected.” Hence we are informed that the expression “Your people” is a reference “to every being that belongs to this web of God.”²⁷

Employing some of the listed qualities in meditation or in a magical manner, it was suggested that these be conjoined with the “quality of joy” in a personal invocation reading:

תהי עלי ברכת שלום
תהי עלי ברכת שמחה
תהי עלי ברכת חסד
תהי עלי ברכת רחמים

Transliteration:

T’hi alai birkat shalom
T’hi alai birkat simchah
T’hi alai birkat chesed
T’hi alai birkat rachamim

Translation:

Let there be for me the blessing of peace
 Let there be for me the blessing of joy
 Let there be for me the blessing of kindness
 Let there be for me the blessing of compassion

Should you wish to utter this invocation for another individual, you would need to change the opening statement of each phrase to readתהי על (T'hi al.....—"Let there be for [.....name of the recipient.....]). If pronounced for the whole of existence, it was suggested the opening statement read תהי על כל חי (T'hi al chol chai—"Let there be for all life").²⁸ Since this beautiful invocation relates to Chesed (Mercy/Loving-kindness) on the sefirotic Tree, it could be worked in conjunction with the earlier mentioned magical "blessing" practice pertaining to יתץ (YaToTzi).

2. טפטיפיה (Taftafyah): A DIVINE & ANGELIC NAME

In terms of the earlier addressed Divine Name אקנב (Aknab), it is not only the earlier listed Divine Name combinations for protection, which can be employed in harmonious alignment with this Divine Name combination. In this regard, we have yet to consider the incredible powers of protection and defense of טפטיפיה (Taftafyah), a Divine Name which we noted can be well aligned with אקנב (Aknab). As indicated elsewhere, the six Hebrew glyphs comprising טפטיפיה (Taftafyah) are arranged on the hexagram in the following manner:



There is no indication of any biblical verse, or components thereof, to be uttered in establishing this Divine Name in a personal hexagram. However, it is said that the Name **טפטפיה** (*Taftafyah*) pertains directly to the “angel” mentioned in *Exodus 23:20*.²⁹ Hence I have personally found it useful to pronounce this verse prior to establishing the *Taftafyah* hexagram. The verse reads:

הנה אנכי שלח מלאך לפניך לשמרך בדרך ולהביאך
אל המקום

Transliteration:

*Hineih anochi sholeach malach l'fanecha lish'mar'cha
hadarech v'lahavi'acha el ha-makom*

Translation:

Behold, I send an angel before thee, to keep thee by the
way, and to bring thee into the place.

I have referenced this and other details pertaining to the Name *Taftafyah* in previous volumes of this series of magical texts,³⁰ but it is worth noting that *Taftafyah* is definitely the most potent Divine Name employed in conjunction with the symbol of the hexagram, as a protective and a defensive measure against the malevolent intentions of both humans and Spirit Intelligences.

It is said the Name **טפטפיה** (*Taftafyah*) was composed from the first two letters of verses 69, 70 and 76 of *Psalms 119* reading:³¹

טפלו עלי שקר זדים אני בכל לב אצר פקודיך (Verse 69)

טפש כחלב לבם אני תורתך שעשעתי (Verse 70)

יהי נא חסדך לנחמני כאמרתך לעבדך (Verse 76)

Transliteration:

(verse 69) *TaF'lu alai sheker zeidim ani b'chol lev etzor
pikudecha.*

(verse 70) *TaFash kachelev libam ani torat'cha
shi'asha'ti.*

(verse 76) *Y'Hi na chasd'cha l'nachameini k'imratecha
l'avdecha.*

Translation:

(verse 69) The proud have forged a lie against me; but I with my whole heart will keep Thy precepts.

(verse 70) Their heart is gross like fat; but I delight in Thy law.

(verse 76) Let, I pray Thee, Thy lovingkindness be ready to comfort me, according to Thy promise unto Thy servant.

The Name *Taftafyah* is termed *Shem ha-Machshavah* (Name of the Thought), and is associated with *Chochmah* (Wisdom) “the source of mind.” As noted, it is considered a most potent Sacred Name, one which, in combination with the “Shield of David,” comprises the most effective amulet for protection. As it is, the Name *Taftafyah* is one of the seventy names of the archangel *Metatron*, and the two interlaced triangles of the hexagram are equally understood to be the symbol of *Metatron*.³² In this regard, the six letters comprising the name of the archangel מַטַּטְרוֹן (*Metatron*) are equally employed in a personal *Magen David* for the purposes of special and unique protection, as indicated below:



Be that as it may, the Divine Name *Taftafyah* itself is one of the relatively few Divine Names, considered to be both a Sacred Name and the appellative of a specific Spirit Intelligence. As it is, the six letters comprising the Name טפּטפּיח (*Taftafyah*) are respectively associated with six angels,³³ specifically:

ט — טַמְטַמְאֵל (*Tamtam 'el*);

פ — פְּנִי'אֵל (*Pni 'el*);

ט — טוּבִי'אֵל (*Tuvi 'el*);

פ — פתח־אל (*Patchi'el*);
 י — י־הֵאל (*Yehi'el*); and
 ה — הוֹאל (*Ho'el*).

The Name טַפְטַפְיָה (*Taftafyah*) is considered particularly potent, especially in terms of visualisation. In this regard, we are informed to envision this Divine Name in the “colour of blood (red) in front of your enemies,” as a powerful protection device. It was also noted that when anyone sees enemies approaching him/her, that individual should pronounce *Exodus 23:20*, again taking care to recite it up to the word הַמָּקוֹם (*ha-Makom*), and then to add the following phrase to the said verse:

בשם אלו השמות טַפְטַפְיָה הֵימֶל אֶזְבוּגָה יוֹהַךְ אֻרִּי־אֵל

Transliteration:

b'shem elo ha-shemot, Taftafyah Himel Azbogah Yohach Ori'el [Uri'el].

Translation:

In the Name of these Names, *Taftafyah Himel Azbogah Yohach Ori'el*.

Conclude by saying three times: לִישׁוּעַתְךָ קוִי־יְהוָה [*Lishu'atcha kiviti YHVH*—“I wait for Thy salvation *YHVH*”] (*Genesis 49:18*) whilst focussing specifically on the term הַמָּקוֹם (*ha-makom*), then, said Zacutto, “pass on your way in peace.”³⁴

Interestingly enough, in a related practice pertaining to one being under attack by an enemy from whom one cannot escape, it is suggested that one utters with great focus the Name קִירְפוֹגוֹרִים (*Kiripogorim* pronounced “*kee-ree-po-go-reem*”)³⁵ which is said to have been derived from the verse:

וַיִּשְׁכְּמוּ בַבֶּקֶר וְהִנֵּה כָל־מֵתִים

Transliteration:

Va'yashkimu va'boker v'hineih chulam p'garim meitim

Translation:

And when men arose early in the morning, behold, they were all dead corpses (*Isaiah 37:36*).

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only, otherwise you are likely to get your ears boxed! Be that as it may, Zacutto assures us that following this action, you may ask from that “authority” whatever you desire.³⁹ Also, regarding using this practice to influence those who have a most serious impact on ones personal life from authoritative angles, e.g. a king or, for that matter, the CEO of a company you may be working for, the following phrase should be written and uttered seven times:

טפטפיה הגן והושיעה וינצל מגזירת מלך

Transliteration:

Taftafyah hagen v'hoshi 'ah vinatzel mig'zirat melech.

Translation:

Taftafyah protect me, help me, rescue me from the decrees of the King.

Regarding the “you are a donkey, I am a lion” expression, it is interesting that the same phrase is used in another magical practice involving the Name *Taftafyah*.⁴⁰ In this case it is employed “to see and not be seen,” that is to achieve invisibility. Here you have to sit in a circle that you have drawn around you, and then recite *Exodus 23:20* twice up to the word “*ha-makom*,” as indicated earlier. Next you have to say three times to those to whom you wish to appear invisible:

טפטפיה ביני ובניכם אתם חמורים ואני אריה

Transliteration:

Taftafyah, beini v'beineichem atem chamorim v'ani aryeh

Translation:

Taftafyah, between me and you, you are donkeys and I am a lion.

Finally, the action is concluded by saying three times:

על צבא על מגן

Transliteration:

Al tz'va al magen

Translation:

On the hosts [forces] on the shield.

ט	פ	ט	פ	י	ה
	ז	ל	ג	ז	
		ה	י		
		ה	ו		
	ז	ג	ל	ז	
ט	פ	ט	פ	י	ה

2. Repeat the procedure, this time starting again top right, but tracing the Names **טפטיפיה** and **אגלא** downwards, then reading and pronouncing the central Ineffable Name in the fashion described above. Finally trace the left **אגלא** and **טפטיפיה** upwards. The pattern should again be as follows:

ה					ט
י	ז			ז	פ
פ	ל	ה	י	ג	ט
ט	ג	ה	ו	ל	פ
פ	ז			ז	י
ט					ה

3. Conclude by saying the standard blessing:

ברוך שם כבוד מלכותו לעולם ועד (*Baruch Shem K'vod Malchuto l'Olam Va'ed*—"Blessed be the Name of His glorious Kingdom throughout eternity")

Now, as noted earlier, the six letters comprising the Name **טפטיפיה** (*Taftafyah*), are often located in the corner triangles of

Name תַּפְתַּפְיָהּ (*Taftafyah*) aligned with the Name שַׁדַּי (*Shadai*), as delineated earlier. This is followed by tracing the six permutations of the Divine Name שַׁדַּי (*Shadai*) in accordance with the earlier mentioned “*triquetra*” pattern.

It is worth noting that the Divine Name *Taftafyah* is closely aligned with the Name *Yohach Kalach*, and the latter Sacred Name combination can be found on many Hebrew amulets. There are instances in which the Name *Yohach* is employed singly. For example, I was taught to utter it seven times in rapid succession as an aid in solving difficult problems. However, Moses Zacutto mentioned a similar technique, in which this Divine Name is part of a set of five names which are equally uttered seven times to invoke the Spirit Intelligences associated with these names, for the purpose of finding solutions to difficult problems. In this regard, the five Divine/Angelic Names צַמְרֹכַד נְצַרְיָאֵל עֻזִּי'אֵל יְהֹחַךְ טַפְטַפְיָה (*Yohach Taftafyah Tzemirochda* [or *Tzamarchad*] *Natzari'el Ozi'el*) are uttered, as said, seven times, and the action concluded by saying three times עַל צְבָאָה עַל מָגֵן (*Al tz'va al magen*—“On the hosts [forces] on the shield”).⁴⁶

3. SPECIAL & UNIQUE PROTECTION

a. Protection on the Way

The topic of “protection” can pertain to a broad spectrum of circumstances, and incorporate a number of factors. In fact, it could refer to something as simple as travelling in safety from one destination to another, countering a slandering tongue, or to more complex matters such as the mentioned ability to find safeguard against the belligerence of enemies and attackers. Some readers might think that travelling and arriving at ones destination is today more or less a *fait accompli*, since much of the mediaeval dangers which beset travellers, i.e. highwaymen, pirates, etc., are no longer a threat to those who journey from one destination to another. However, safety during journeys is a lot more complex and also much more dangerous than our mediaeval ancestors could ever have imagined.

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protection from ‘wild beasts’ when traveling by car? From which ‘wild beasts’ do we need protection? ‘The other drivers’,” the rabbi responded.⁴⁸

There are many who believe that the prayer engraved on a sheet of metal, i.e. a keyring, or even carried on ones person in the form of a laminated card, or hung in a vehicle in the form of a piece of cloth, carefully embroidered by a loving hand, will facilitate the traveller extra protection. The mainstream explanation for this is, that it makes it easier for those undertaking a journey to recite the prayer when they have it readily at hand, but I have met many who believe in the “talismanic power” of these objects and carry them as amulets, touching or holding them for added benefit, whilst reciting the prayer from memory with eyes wide shut!

The *Tefilat ha-Derech* is sometimes uttered in abbreviated format, which I personally do not like at all. In fact, I prefer the following extended version comprising an additional ritual formula addendum to the known prayer. In this regard, after the completion of the main prayer, recite:

1. *Genesis 32:2–3* three times:

וַיַּעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בּוֹ מַלְאֲכֵי
אֱלֹהִים (Verse 2)

וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים
זֶה וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחֲנֵי

Transliteration:

(Verse 2) *Ya'akov halach l'darko vayifg'u vo mal'achei Elohim.*

(Verse 3) *Vayomer Ya'akov ka'asher ra'am, machanei Elohim zeh, vayikra shem ha-makom ha-hu machana'yim.*

Translation:

(Verse 2) And Jacob went on his way, and the angels of God met him.

(Verse 3) And Jacob said when he saw them: ‘This is the camp of Elohim,’ and he called the name of that place Mahanaim.

2. three permutations of the opening phrase of *Genesis 49:18* three times:

לישועתך קויתי יהוה
 קויתי יהוה לישועתך
 יהוה לישועתך קויתי

Transliteration:

Lishu' atcha kiviti YHVH
Kiviti YHVH lishu' atcha
YHVH Lishu' atcha kiviti

Translation:

For Thy salvation I wait *YHVH*
 I wait *YHVH* for Thy salvation
YHVH for Thy salvation I wait

3. *Exodus 23:20* three times:

הנה אנכי שלח מלאך לפניך לשמרך בדרך
 ולהביאך אל המקום אשר הכנתי

Transliteration:

Hinei anochi shole'ach malach l'fanecha
lishmar'cha baderech, v'lahavi'acha el ha-makom
asher ha-chinoti.

Translation:

Behold, I send an angel before thee, to keep thee by
 the way, and to bring thee into the place which I
 have prepared.

4. and *Psalms 29:11* three times:

יהוה עז לעמו יתן יהוה יברך את עמו בשלום

Transliteration:

YHVH oz l'amo yiten YHVH y'varech et amo
va'shalom.

Translation:

YHVH will give strength unto His people; *YHVH*
 will bless his people with peace.

Notice the intense resonance and rhythmic power of each stanza uttered three times, as well as the permutations of the three words *Lishu'atcha kiviti YHVH* employed as “words of power” in the

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second phrase, the latter being, as it were, an intoned magic square.⁴⁹ Interestingly enough, the capitals of the words comprising this phrase from *Genesis 49:18*, i.e. לִישׁוּעַתַּךְ קִוִּיתִי יְהוָה (Lishu'atcha kiviti YHVH), as well as the initials of the Aramaic equivalent as quoted in the *Targum*, i.e. לְפֻרְקָנֶךָ סַבְרִית יְהוָה (L'furkanach sav'rit YHVH), are employed conjointly in the following personal hexagram for Divine aid and protection against malevolent forces:



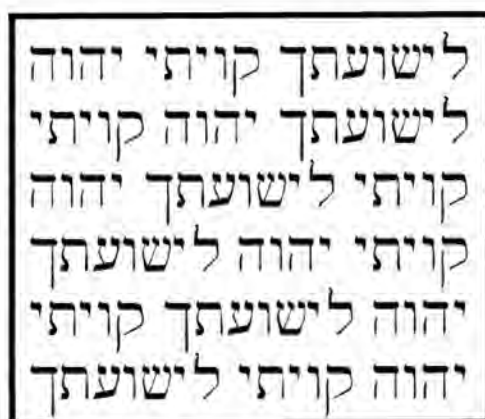
In this instance, the said letters of the לִקִּי לִסִּי letter combination are again inserted in the six corners of your personal Magen David in the manner delineated earlier. However, you would conclude the procedure by saying in a low voice:

לִישׁוּעַתַּךְ קִוִּיתִי יְהוָה
 קִוִּיתִי יְהוָה לִישׁוּעַתַּךְ
 יְהוָה לִישׁוּעַתַּךְ קִוִּיתִי
 לְפֻרְקָנֶךָ סַבְרִית יְהוָה
 סַבְרִית יְהוָה לְפֻרְקָנֶךָ
 יְהוָה לְפֻרְקָנֶךָ סַבְרִית

Transliteration:

lishu'atcha kiviti YHVH
 kiviti YHVH lishu'atcha
 YHVH lishu'atcha kiviti
 l'furkanach sabarit YHVH
 sabarit YHVH l'furkanach
 YHVH l'furkanach sabarit

As mentioned elsewhere, the opening phrase of *Genesis 49:18* features particularly prominently in a very powerful magical practice “to banish baneful forces, whether these be of the deceased human kind or of more demonic kind, e.g. *Klipot* (demonic shards).”⁵⁰ The three words comprising the phrase *Lishu 'atcha kiviti YHVH* are permuted and written in six ways on clean parchment, as indicated in the following “word square” amulet. As noted before, “such formulas are often employed in Hebrew incantations and amulets, to ‘empower’ a magical object or action in the most dynamic manner possible.”⁵¹



This *Kamea* could be employed in conjunction with the *לְקִי לִסִּי* *Magen David*. In this regard, you would first load your personal hexagram with the appropriate glyphs, after which the written amulet “is tied to the left forearm and worn during periods when one appears most vulnerable, i.e. when a malevolent spirit is most likely to affect one directly, which may be at night during sleep.”⁵²

Genesis 28:12 is recited seven times, following the binding of the amulet to the forearm. The verse reads:

וַיַּחֲלֹם וְהִנֵּה סֹלֶם מֻצָּב אֶרֶצָה וּרְאֹשׁוֹ מַגִּיעַ הַשָּׁמַיִם
וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ

Transliteration:

*Va'yachalom v'hineih sulam mutzav artzah v'rosho magi'ah
ha-shamaimah v'hineih mal'achei Elohim olim v'yordim
bo.*

Translation:

And he dreamed, and behold a ladder set up on the earth,
and the top of it reached to heaven; and behold the angels
of God ascending and descending on it.

Again there are a number of special Divine Names which can be employed in *Kameot* and Hebrew incantations to protect an individual against slander. Several of these are listed elsewhere in this tome in terms of their incorporation in Hebrew incantations, but it is worth noting that the Divine Name **צורטק** (*Tzurtak*) can be employed in conjunction with the following personal hexagram for protection against slander and the gossiping tongue:



This *chotam* (seal) is derived from the capitals of the three words comprising *Genesis 26:6* reading **וַיֵּשֶׁב יִצְחָק בְּגֵרָר** (*Va-yeshet Yitz'chak big'rar*—"And Isaac dwelt in Gerar"), and which is specifically noted in Hebrew amulets as a protection against the "Evil Tongue."⁵⁶ As noted, this hexagram can be used in conjunction with, and its power greatly enhanced by, the Name **צורטק** (*Tzurtak*). In this regard, you would "load" your personal hexagram in the usual manner with the appropriate glyphs, but following the concluding conjunction of "Spirit Forces" in the Divine Name **שדי** (*Shadai*), you would enunciate the Name *Tzurtak*. Thereafter you could then employ the Divine Name combination **שדי צורטק** (*Shadai Tzurtak*) as a trigger to invoke their specific powers of protection, if you should encounter the "Evil Tongue."

Whilst this is certainly a most potent way of protecting oneself against gossip and slander, it is the **יהי** (vocalised *Yiyaye*) Divine Name construct which is considered particularly powerful in countering the "Evil Tongue." Termed the "*Trigrammaton*" ("Three Letter Name"), it is one of the letter combinations employed since ancient days as one of the representations of the Ineffable Name. That being said, we are informed that this Divine Name was formed from the capitals of the first word of each of the three verses comprising the very famous Priestly blessing in

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Numbers 6:24–26, i.e. **יְבָרַכְךָ** (*Y'varech'cha*—“bless thee”), **יִאֲרָ** (*Ya'eir*—“to shine”), and **יִשָּׂא** (*Yisa*—“to lift up”).

As noted elsewhere, the Divine Name construct **יִי** (*Yiyaye*) is sometimes inscribed within a containing semi-circle, the latter indicating the letter **ב** (*Bet*), to indicate the so-called “Thirty-two Paths of Wisdom”; the concept of **לֵב** (*Lev*—“Heart”); **כְּבוֹד** (*Kavod*— “Divine Glory” or *Shechinah*); as well as the so-called “Name of Redemption,” which some maintain “was painted by the ancient Israelites with blood on the doorposts and lintels of their homes on the eve of the exodus from Egypt (*Exodus* 12:7), in order to avert the attention of the avenging ‘Angel of Death.’ Each of the three drops of blood is said to have been in the shape of a *Yod*.”⁵⁷

We should also keep in mind that the triple **י** (*Yod*) is one of the tri-letter constructs of the “Name of Seventy-two Names,” as well as the fact that the **יִי** (*Yiyaye*) Divine Name construct, as well as its conjunction with the Ineffable Name, is employed as a protection against harmful spirit forces, human evil, and all manner of injury. Whilst we are considering the acknowledged application of this Divine Name construct in a personal *Magen David* for reasons of protection against the “Evil Eye,” the same magical seal could be used for any of the listed purposes. The said hexagram would appear as follows:



This reminds me of the following curious amulet from the Cairo Geniza,⁵⁸ which I shared in “*The Book of Sacred Names*,”⁵⁹ and in which the magical glyph employed in the six corners of *Magen David* is highly likely a portrayal of the letter **י** (*Yod*) from the *K'tav ha-Malachim* (“Alphabet of the Angelic Messengers”).⁶⁰



This *Kamea* is part of a much larger construct comprising an adjuration incorporating many Divine and Angelic Names, for the purposes of protection against the “Evil Eye,” malevolent spirit forces, enemies and adversaries, fears and all manner of anguish, discomfort, pain, headaches, and illness. However, in terms of annulling evil intentions magically, it is worth considering the following personal hexagram which is considered particularly effective:



In this instance, the associated Divine Name construct was formed from the initials of *II Samuel 17:14* reading:

וַיְהִי צוּה לְהַפֵּר אֶת עֲצַת אַחִיתּוֹפֶל

Transliteration:

va-YHVH tziva l'hafer et atzat Achitofel

Translation:

For *YHVH* had ordained to defeat the good counsel of Ahithophel.

We are informed that the letter combination **וְצִלְאֵא** is employed in Hebrew amulets for the purpose of annulling evil intentions.⁶¹

hexagram with the appropriate glyphs of the Divine Name construct, and aligning the letters with the central שדי (Shadai), remains the same. However, here the procedure is concluded with the recitation of *Exodus 15:6* with the Divine Name אכטריאל (Achatrī'el) added as prefix, and the word כביר (Kabir—"mighty") added three times as suffix to the verse, which would then read:

אכטריאל ימינך יהוה נאדרי בכח ימינך יהוה
תרעץ אויב כביר כביר כביר

Transliteration:

*Achatrī'el Y'mincha YHVH nedari bechoach y'mincha
YHVH tir'atz oyev Kabir Kabir Kabir*

Translation:

*Achatrī'el Thy right hand, YHVH, glorious in power, Thy
right hand, YHVH, dasheth in pieces the enemy Kabir
Kabir Kabir (Mighty Mighty Mighty).*

As mentioned elsewhere,⁶⁹ *Exodus 15:6* is one of three verses said to pertain directly to the Divine/Angelic Name אכטריאל (Achatrī'el), hence it is perhaps not so unusual that in this instance the recitation of this verse should be accompanied with the enunciation of the said Divine/Angelic Name. However, the use of the word כביר (Kabir) is unusual, and I have had some difficulty ascertaining whether in the current instance it refers to the standard Hebrew term, or that it might be a Divine Name construct. I eventually traced a single reference to it in *Shorshei ha-Shemot*,⁷⁰ in which it is affirmed that this is a Divine Name which was derived from *Exodus 15:6*, and that it is employed "for victory over enemies." However, there is no reference to any amulets or incantations in which it might have been employed. Hence, having found no references to this term as a Divine Name anywhere else, it appears to me that the association of כביר (Kabir) with the current personal hexagram is absolutely unique. Moses Zacutto also mentions a Divine Name construct reading נביר (perhaps enunciated "Navir"), which he noted was derived from letters taken from certain words in the same biblical verse, and which is equally employed for victory over enemies.⁷¹

4. PROTECTION IN TIMES OF WAR & FINDING PEACE

Whilst we are afforded numerous magical practices for the protection of self, home and hearth, it is a sad fact that jealousy, hatred, greed, intolerance, dominance, etc., all factors pertaining to the “Evil Eye,” can and often do manifest in the “collective consciousness” of all nations. The end result is inevitably civil unrest or all out war. I am well aware that over breeding often results in conflict amongst herding animals, and, whether we like to hear this or not, humans are herding animals. However, the inhumanity of humans to their own kind, as well as the constant scheming of the thinking monkeys, know no bounds. I have been told dismissively that more humans have died from mosquito bites than in a war, as if that would justify the death of even a single individual slain in cold blood.

Be that as it may, it is said that if you should find yourself in situations of war or civil unrest, you could successfully protect yourself and your loved ones from harm, by loading your personal hexagram with the initials of the six words comprising *Psalm 83:14*, reading *אלהי שיתמו כגלגל בקש לפני רוח* (*Elohai shiteimo chagalgal k'kash lifnei ruach*—“O my God, make them like the whirling dust; as stubble before the wind”).⁷² The said capitals of the six words are arranged on the hexagram seal in the manner delineated earlier. In this regard, the entire construct appears as follows:



Such protection is sorely needed by those who find themselves in a world wracked by ruinous belligerence and internecine strife. In all of this, as I noted elsewhere, “the issue seems to revolve around

egos, greed and emotions,” i.e. “Lower Selves” out of control.⁷³ The sum total of human suffering all round, i.e. feuds, wars, poverty, etc., must be incredible, and yet it seems to be considered quite a normal condition in this world, as long as it is happening to somebody else. In my estimation, the only possible hope for this world is to alter the *SOUL* of humanity for the better, and in the end we all have our ideas of what needs to be done. However, what is important is that we should *want* to do better in the first place. Everything starts as an Intention somewhere, as *Kabbalah* teaches. In this regard, I believe it is vitally important to understand that unless we acknowledge and care for each other with a full recognition of the “Oneness” of all, it is hardly likely that we will find peace on this planet.

I am sure all of us would like to see a world organised so that all humans were cared for and supplied according to needs, not necessarily wants; a world with a minimum of sickness, starvation and all the ills human creatures inflict on each other; a “warless” world for certain. Yet before any of this can happen, humans will have to alter *from within* to a drastic extent, and that can only be done by *spiritual* changes. All we can do is add our small share to the consciousness-currents in circulation, and hope that the “injection” may do some good. Remember the “trace-elements” of a human body which are so tiny they are scarcely traceable, and yet without which a human body would sicken and die, as it would also with a large surplus? I believe our job is to be “trace-elements” in the “collective consciousness” or “spiritual bloodstream” of humanity.

So, if you should feel a powerful inclination to, as it were, “infiltrate” your environment with peace, you need to establish it first within your very own being. After all, the fundamental message shared in these tomes is that the “Centre” sets the “circumference,” and thus, whenever you feel the inclination to do so, you could begin to bring peace into your life and environment by loading your personal hexagram with a six-letter Divine Name construct which we are told is employed to bring peace. This Divine Name is derived from a specific reading of *I Samuel 25:6*, stating **וְכָל אֲשֶׁר לְךָ שָׁלוֹם** (v [l']chol asher l'cha shalom—“and peace be unto all that thou hast”).⁷⁴ The listed bold letters in this phrase are formed into the following *chotam* (magical seal):



Of course, you would not necessarily want to keep this specific Divine Name construct loaded indefinitely in your personal hexagram, considering the various kinds of spiritual support you might require at different times. However, it would be good to lighten up your personal world and environment with peace, by virtually dressing yourself in this wonderful *Magen David*.

5. KEEPING HUMAN EVIL IN CHECK

A number of decades ago I was afforded the opportunity to peruse a privately owned untitled Moroccan manuscript comprising, amongst others, a set of interesting magical practices which appeared to be based on popular *Kameot*. The manuscript itself was not in great shape, written as it was on loose pages taken from an ordinary ruled exercise book which had been bound by hand. It was absolutely clear that the original compiler/owner transcribed material from several primary Hebrew texts dealing with “Practical Kabbalah,” but there were quite a few interesting magical techniques which I have to date not observed anywhere else.

The current owner would not grant me permission to copy the manuscript in its entirety, but he did afford me the opportunity to draw sketches of several images, and to take detailed notes of a number of practices, which I thought were particularly interesting and important in my personal quest for a meaningful existence. As it is, much of the material shared in the current chapter was derived from the said manuscript, and amongst these was a curious magical procedure to “seal,” or magically curtail, humans from being able to work evil deeds. The compiler of the said magical manuscript appeared to have clearly understood that to keep human evil in check, you have to sometimes resort to what might be termed “psychic restraint.”

As can be clearly seen, the child killer *Lilit*, portrayed as a bird of prey with a wicked beak, is magically nailed in limb and hide with Hebrew Divine Names. The most important of these are אגלא (Agala'a) on the clawed arms, אזבוגה (Azbugah) on the feathery appendages sprouting from the torso of the creature, צמרחד (Tzemirochda [Tzamarchad]) attached to the legs, and a combination of Divine Names covering the entire torso, specifically אל שדי (El Shadai), אנקתם (Anaktam), טפטפיה (Taftafyah), על צבא (Al Tz'va—on the host), סנוי (Sanoi), בחר (Bitaro), מזריה (Mazriyah—"Scatter"), and שמור (Shamor—"Preserve").



Work this procedure during the waning Lunar cycle, as close to the Dark Moon as possible.

1. After having entered the room in which you intend performing this action, ready yourself by working some preparatory exercises in order to achieve an appropriate *Kavvanah* (focussed mindset).
2. Whilst the original “sealing” procedure as delineated in the mentioned manuscript, was worked entirely on an imaginary image, i.e. a visualisation of the individual to be impacted in this manner, I have found it much more effective to employ a modification of the earlier addressed “Identification” practice. In this instance, you do not work full “Identification,” but purely draw the “shadow self,” i.e. the *Nefesh* (Instinctual Self), of the individual to be restrained into your presence in the usual manner with successive inhalations.
3. If you have practised any of the techniques to establish “psychic bonds” with other individuals, which I addressed in great detail in the first volume of this series,⁷⁶ you can firmly tie the individual to yourself by establishing five golden “psychic bonds” between yourself and the person in question. In this manner you would respectively link your forehead, throat, heart, solar plexus and genitals, to the equivalent zones in the “shadow body” of the said individual. Whilst I personally find this a particularly effective way of intentionally imparting “psychic force” between oneself and a recipient, it is again not part of the original version of the current procedure.
4. With the “shadow presence” of the said individual located perhaps a couple of metres in front of you, and psychically “tied” to you in the delineated manner, pronounce in a low, threatening voice with firm conviction the concluding three words of *Psalm 91:7*, with the term *עצר* (*Atzar*—“restrain”) affixed to the beginning and conclusion of the phrase, thus reading *עצר אליך לא יגש עצר* (*Atzar elecha lo yigash atzar*—“Restrain, it shall not come nigh thee, restrain”), doing so.

At the conclusion of locating the relevant letters in their respective locales on the right arm, trace or view the entire Divine Name located on the right arm whilst enunciating the Divine Name אגלא'א (*Agala'a*) three times.

Having completed this procedure of sealing the right arm, repeat the entire action with the left arm.

- b. Legs: Right foot and leg followed by the left foot and leg—צמרחד (Tzemirochda [Tzamarchad]). Affix צ (Tzadi), the first letter of the Divine Name, to the dorsal surface of the feet; attach מ (Mem), the second letter, to the centre of the shins; locate ר (Resh), the third letter, directly below the knees; כ (Kaf), the fourth letter, a short distance above the knees; and place ד (Dalet), the fifth and concluding letter, towards the top end of the upper leg.

Again commence by uttering the Divine Name *Tzemirochda* three times, before commencing the sealing of each leg separately with the relevant glyphs enunciated and located separately in their respectively associated locales. The procedure follows the exact format employed with the arms, i.e. first the right leg, then the left, in each instance commencing by uttering the Divine Name three times, then pronouncing the names of the relevant Hebrew glyphs prior to envisioning them in their appropriate locales, concluding the individual placement of a letter with the exclamation *Atzar elecha lo yigash atzar* exclamation, and finally uttering again the Divine Name צמרחד (Tzemirochda [Tzamarchad]) three times at the conclusion of sealing each leg.

- c. Sides of the body: Right side followed by the left side—אזבוגה (*Azbugah*). The א (Alef), the first letter, is located on the inside of the hip; ז (Zayin), the second letter, positioned more or less in line

with the navel; ב (Bet), the third letter, a little higher still between the navel and the diaphragm; ו (Vav), the fourth letter, at the commencement of the diaphragm; ג (Gimel), the fifth letter, slightly higher; and the concluding ה (Heh) is placed close to where the arms join the torso. There is no need to slavishly follow these instructions, in locating the letters on the listed portions of the anatomy. What matters is to have your opening and concluding positions exact, and then to fit the remainder in between these locales. The procedure of affixing the Divine Name אֶזְבֻּגָּה (Azbugah) to the sides of the body is exactly the same as in the case of the arms and legs.

In all instances, it will be noticed that the Divine Names located on the right side of the anatomy appear to read in the regular manner from right to left, whilst those on the left side are written in a manner reading from left to right.

- d. The torso is sealed from the top downwards with:
- אל שדי (El Shadai) is located high on the upper chest directly beneath the clavicles;
 - אֶנְקָתָם (Anaktam) is located over the heart centre;
 - טַפְטַפְיָה (Taftafyah) is positioned lower down directly above the diaphragm;
 - עַל צֶבֶא (Al Tz'va) on the solar plexus directly below the diaphragm;
 - סַנוֹי בִּיתָרוֹ (Sanoi Bitaro) is placed directly above the navel;
 - מַזְרִיָּה (Mazriyah) is located directly below the navel; and
 - שַׁמּוֹר (Shamor) is positioned on the pubic region directly above the sexual organ.

In this instance, rather than placing each letter separately, you simply envision the entire Divine

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8. Focus attention again successively on the liver (Solar Plexus), heart, and throat of the recipient, as you whisper once more the words **עֶצֶר עֶצֶר עֶצֶר** (*atzor atzar etzer*) in their respectively associated physical locales.
9. Dismiss the individual from your presence in the same manner as you would have if you performed the earlier addressed “Identification” practice, i.e. push the “shadow self” of the individual away with successive exhalations.

Most of the instructions shared here are, as it were, enhancements of the original, which those of us who have worked this procedure have found to intensify the action of restraining an individual from working evil. Be that as it may, the opening statement based on *Psalms 91:7*, and/or the keywords **עֶצֶר עֶצֶר עֶצֶר** (*atzor atzar etzer*) are employed whenever required, in order to forcefully inhibit the “sealed” individual from working evil. In this regard, whenever you deem it necessary to do so, you would simply refocus on the solar plexus, heart and throat of the said individual, as you whisper or think the three keywords in their respectively associated physical locales. Should you wish to further empower the “restraining powers” of the three keywords, you would add the Divine Name suffix **אֶחָדְרִי'אֵל** (*Achatri 'el*). As mentioned earlier, this Divine/Angelic Name is employed to empower all Divine Names, and for that matter equally all intentions.

As you have probably noticed, no “psychic restraint” is applied to the head of a recipient. In restraining individuals from working evil, there is no reason to interfere with their minds. They may use their mental capacities in a normal manner, whilst they would experience great discomfort physically and emotionally whenever they desire to perpetrate evil deeds.

B. Divine Aid, Guidance & Support

1. DIVINE GUIDANCE & PROTECTION

The next set of *chotamot* (magical seals) serves multiple purposes, and are therefore particularly valuable. In this regard, consider the following personal hexagram:

recitation of the associated biblical verse, and then “load” your personal *Magen David* in the usual manner. Afterwards, whilst vocalising the Divine Name *Yob’e B’shayi*, you would mentally trace the letters comprising the Divine Name combination inside the hexagram. Following this action, you would again conjoin the “spirit forces” inherent in all six Hebrew glyphs in the centre of your chest during inhalation, and conclude with the enunciation of the Divine Name combination שְׁדִי סַפְסַפִּירוֹן (*Shadai Safsafiron*).

2. INVOKING IMMEDIATE SPIRITUAL SUPPORT

Whilst the previous Divine Name construct is indeed very special in terms of eliciting Divine guidance and protection, the following set of Divine Name constructs are considered absolutely unique in terms of the quality and immediacy of the spiritual assistance each is meant to render the invocant. In this regard, they are meant to afford instant support when invoked in moments of great personal crisis. This is indicated in *Psalms* 20:10 [9] where the following Divine Name construct was derived from the initials of the words from this verse reading יְעַנֵּנוּ בַּיּוֹם קִרְאֵנוּ (*ya’aneinu b’yom kar’einu*—“Answer us in the day that we call”).⁸⁰



The יְבִק Divine Name construct, enunciated *Yabka* or *Yavka*, is said to pertain directly to a number of phrases in *Psalms* 20. In this regard, the *gematria* of the capitals of the first four words of *Psalms* 20:2 [1] reading יְעַנֵּךְ יְהוָה בַּיּוֹם צָרָה (*ya’ancha YHVH b’yom tzarah*—“YHVH answers thee in the day of trouble”), i.e. יִיבֵב [י = 10 + י = 10 + ב = 2 + צ = 90 = 112], is equal to that of יְבִק [י = 10 + ב = 2 + ק = 100 = 112]. The *gematria* of the initials of the

I noted that this exclamation could be translated literally and succinctly to read “I and He save now!”⁸⁴ With regard to this “*Segulah*” being successfully employed to bring peace or relieve stressful situations around the globe, an individual or groups of individuals having loaded their individual “*Or Makif*” with the listed “*Magen David Chotam*,” would simply bring to bear their fully focussed intention (*Kavvanah*) on a specific situation in any locale on earth, and then recite with firm conviction the mentioned “*Segulah*” whilst performing a “*Hakafah*” (circumambulating procedure) comprising seven or twelve circuits.

3. INVOKING DIVINE AID & HALTING EPILEPSY

The following Divine Name construct comprises the capitals of *Psalm 102:2* reading יהוה שמעה תפילתי ושוועתי עליך תבוא (YHVH shim'ah t'filati v'shav'ati eilecha tavo—“YHVH hear my prayer, and let my cry come unto Thee”).⁸⁵ It is arranged on a personal hexagram in the following manner:



The manuscript which I consulted lists the magical use of this Divine Name construct to be exactly the same as in the case of the previous two personal hexagrams, i.e. invoking immediate spiritual support. However, I have chanced upon a further application of the יהוה שמעה תפילתי ושוועתי Divine Name combination in amulets meant to halt epilepsy.⁸⁶ Whilst this application is not listed in the use of this Divine Name construct in a hexagram, I would think it possible to employ it for this purpose in a personal *Magen David*. In this regard, the following Divine Name combination can equally be employed in a personal hexagram in order to halt epileptic fits:



This Divine Name construct was derived mainly from the capitals of a phrase reading **וְשָׁלוֹם רְפוּאָה שְׁלֵמָה רְפוּאָה שְׁלֵמָה** (*v'shalom r'fu'ah shleimah r'fu'ah shleimah*—"and peace total healing total healing").⁸⁷ The Hebrew glyphs comprising this magical seal could be "loaded" in a personal hexagram for the said purpose, by being visualised and traced directly onto the torso of the individual requiring this support. This brings us to the subject of employing such "*Magen David* Seals" for the purposes of healing and health in general.

C. Health & Healing

As noted elsewhere,⁸⁸ maintaining good health throughout your earth-life is of vital importance to everyone. Hence, when the medical fraternity appears to be incapable of offering patients relief from the physical ills which beset a very vulnerable humanity, many are willing to seek out "alternative healing methods." The latter include the magical/spiritual healing techniques which I have addressed in the earlier volumes of the "*Shadow Tree Series*,"⁸⁹ as well as those I am sharing in this tome. Most of these were derived from the extensive primary literature of *Practical Kabbalah*. That being said, I have chanced upon a number of curious healing practices, which I understand were passed on by Jewish families from one generation to the next, and of which I have yet to find some traces in Jewish magical writings.

I think many readers would agree with me that the major issue with any kind of physical indisposition, is managing pain. Living with constant pain is extremely difficult, and even a mild head or toothache can be quite debilitating in terms of functioning

efficiently in your daily life. In this regard, I am sure many would greatly welcome effective methods of pain management, and here it is worth considering the technique of “*Toning and Tuning the Body*” addressed elsewhere,⁹⁰ in which you are instructed to breathe with the individual parts of your body, i.e. toes, feet, lower legs, upper legs, etc., the entire procedure executed with the mindfulness of a warm “Inner Smile.” Add to this the previously addressed “*Complete Breath*” and “*Whole Body Pore Breathing*,”⁹¹ all practices in which you absorb “Divine Life Force” directly via the skin.

In all instances the vital thing is to maintain your “Inner Smile,” and this is one of the trickiest things to do when you are in pain. Yet ultimately the successful control of pain happens when you actually, as it were, override the pain itself in order to function normally, instead of adjusting your physical behaviour to compensate the discomfort, and in so doing worsen the situation. Of course, it is natural for us to do just that, since when you experience, for example, pain in a foot or a leg, you instinctively adjust your step so as to lessen pain, however the painful situation is often exacerbated by behavioural overcompensation.

Now, the mentioned breathing techniques, as well as the one titled “*Breathing with Individual Organs*,” which I equally addressed in the first volume of this “*Shadow Tree Series*,”⁹² can be employed in order to manage pain. In this regard, if you have for example pain in your lower right leg, you would:

1. Focus specifically on the locale in which you are experiencing pain.
2. Simply allow the pain to be there. This is somewhat like standing aside, and observing the pain without doing anything about it.
3. Smile *into* the pain, and equally allow the pain itself to smile. In other words allow yourself to be friendly with your pain, and experience it as being friendly with you. This is a somewhat difficult thing to do, because it is like saying “I am allowing my enemy to smile inside me.”
4. With your attention thus, as it were, pleasantly focussed on the painful area, start to absorb, i.e. to breathe, “Divine

Life Force” directly via the skin into the pain. In the case of the mentioned right leg, you would breathe in and out of this zone, absorbing “Divine Life Force,” via the skin during each inhalation and dissipating “negative energy” on each successive exhalation. You literally suck “Divine Life Force” into the afflicted area with each inbreath, and push “negative energy” out on each outbreath.

5. Keep breathing into any painful part of your physical anatomy in this manner for say 10 to 15 minutes, always remembering to keep the warmth of your “Inner Smile” going, until you sense that the pain is no longer impacting you as intensely as before.

The only way to deal with pain, whether it be of the physical, emotional or mental kind, is to experience it. You cannot numb yourself to it. You have to allow it to reach maximum capacity, i.e. the strongest pain you can endure, and you will discover just how much you are able to endure when you become the observer, the “witness.” You observe your body in pain and you simply allow it, then smile into it and breathe *with* it. This is a brilliant way of managing pain, and likewise to get “Divine Life Force” flowing inside your body. Again it has been truthfully said “energy flows where attention goes.” Note that it is not the length of time you spend in working this procedure which is most beneficial, but rather the intensity with which you work. This means that your best results might come from working fully focussed and with great intensity for 15 minutes, rather than spending hours in performing this task.

Whilst we are on the subject of “*Breathing with Individual Organs*,” it is worth noting that there are a number of ways to work this procedure of breathing into and out of individual parts of your anatomy. The standard manner is the simple procedure of breathing into and out of a selected bodily organ, i.e. absorbing “positive *Avir/Ruchaniyut*/Divine Force” during inhalation, expelling “negative energy” and the pain during exhalation. Another way of working is to similarly inhale “Divine Energy” into the selected physical zone, but rather than dissipating the said force during exhalation, you breathe out in a normal manner and

retain the said “Divine Energy” in the chosen bodily locale. This is termed “*Accumulation of Vital Power*” which I addressed in great detail elsewhere.⁹³ In this instance you keep inhaling and accumulating “Divine Life Force,” whilst exhaling in the normal physical manner, until the accumulated “Spirit Force” reaches a maximum level of intensity, and you begin to sense this energy emanating out of the elected physical locale, literally radiating outwards.

You could work the two procedures conjointly, i.e. commence with breathing “Divine Life Force” in and out of the selected physical locale, followed by the accumulation of the “Spirit Force.” Furthermore, whilst inhaling and exhaling in the said bodily organ, you could incorporate Divine Names used for the purposes of healing. In this instance you could “inspeak” the chosen Divine Name during inhalation and “outspeak,” i.e. whisper, it during exhalation. As can be expected, there are several Divine Names which are employed to invoke healing forces. The Divine Name אגלא'א (*Agala'a*) features quite prominently amongst these, and it can be successfully employed in the current instance. It is equally good in healing incantations, and can be vocalised seven times in order to alleviate fever and for healing in general.

A further two Divine Names which immediately come to mind, and which are equally ideal for healing purposes, are בדפטי'אל (*B'dafti'el*) and אנרנל (*Enar'nal*). The first Divine/Angelic Name, *B'dafti'el*, we have already addressed in terms of its protection and defence against malevolent forces. It is equally good in combatting disease and pain. As said elsewhere, the second Divine Name, אנרנל (*Enar'nal*), was derived from the biblical phrase אל נא רפא נא לה (*El na r'fa na la*—“Heal her now *El*, I beseech Thee”) (*Numbers 12:13*), and is often employed for healing purposes in Hebrew amulets.⁹⁴ In the instance of *B'dafti'el*, considered extremely potent in terms of the “rectification” of malevolence and problematic situations, you would simply “inspeak” the Divine Name during the inhalation into a painful area in your body, and “outspeak” it in a whisper as you breathe the “negativity” out during exhalation. Here you are employing the Divine Name *B'dafti'el* with both the inhalation and exhalation, and the same would apply to *Enar'nal*.



This Divine Name construct was derived from the initials of the three words from *Exodus 15:26* reading **אני יהוה רפאך** (*Ani YHVH rof'echa*—"I am the YHVH that healeth thee,"⁹⁶ and as noted earlier, the three component Hebrew glyphs are arranged in the usual manner on the hexagram, i.e. top—right—left—bottom—left—right. This Divine Name combination reads **אדי**, and I rather appreciate the deliberations of Rabbi Matityahu Glazerson on these three letters representing the primary components in Hebrew words representing physical wellbeing, e.g. their appearance in words like **אוויר** (*Avir*—"air"); **בריא** (*Bari*—"healthy"); **רפא** (*Rayah*—"lung"); etc.⁹⁷

The good Rabbi also noted the curious similarity between the Hebrew terms **אוויר** (*Avir*—"Air") as well as **אור** (*Or*—"Light"), and the English "Air" and "Aura," and he reminds us that "through proper breathing" we acquire "the life-giving elements from the cosmic world," and that "optimal physical condition requires a regular, healthy breathing pattern." He also insists correctly that "bodily health is an indication of the workings of the element of air within the body."⁹⁸ Hence it is understandable that the current personal hexagram/Divine Name combination is believed to be most effective in the maintenance of good health.

2. HEALING & PHYSICAL RESTORATION

The following hexagram/Divine Name construct is considered especially potent in aiding healing, and restoring an individual back to full health in the strongest manner possible. The "Healing Forces" which are, as it were, "channelled" in the current instance, are believed to be particularly intense in their impact on the human body, mind, soul and spirit:



The Divine Name construct comprises the first two letters of the opening word, and the initials of the subsequent terms comprising *Proverbs 3:8* reading רפאות תהי לשרך ושקוי לעצמותיך (*rif'ot t'hi l'sharecha v'shikui l'atz'motecha*—"It shall be health to thy navel, and marrow to thy bones"). In this instance the relevant Divine Name רפתלול is pronounced *Rifot'l'vel*, this vocalisation being based on the actual sounding of the letters in the biblical verse.

Following the location of the relevant Hebrew glyphs in their respective corners of your personal hexagram, you would utter the Divine Name as you mentally trace the Divine Name located on the *Magen David*, prior to envisioning the light of the Hebrew glyphs conjoining in the Divine Name שדי (*Shadai*) in your heart centre. Having completed this loading and empowering of your personal hexagram, you can at any time employ the Divine Name construct רפתלול (*Rifot'l'vel*) as a *Hagah* (mantra) or trigger word, to reinvokethe healing forces expressed in this personal hexagram for healing and the restoration to full health.

In terms of finding healing in general for all manner of illness or physical indisposition, there are two personal *Magen David*/Divine Name combinations which are rather beneficial. The first is based on three words in *Psalms 103:3*, the initials of which were employed to construct the relevant Divine Name construct, i.e. הרופא לכל תחלואיכי (*ha-rofeh l'chol tachalu'aichi*—"who healeth all Thy diseases").⁹⁹ This is again a tri-letter combination which is arranged on the hexagram in the standard manner addressed earlier:



This is certainly one of the best Divine Name constructs for healing in general. However, the second personal hexagram is not only beneficial for healing purposes, but also has an added benefit:



This Divine Name construct was derived from *Proverbs 3:16* reading ארך ימים בימינה בשמאולה עשר וכבוד (*Orech yamim biminah bismolah osher v'chavod*—“Length of days is in her right hand; in her left hand are riches and honour”).¹⁰⁰ In the current instance the Divine Name construct, formed from the initials of the words comprising the said verse, but the fifth letter, i.e. the א (Alef) capital of the word עשר (*Osher*—“Riches”) is for some unknown reason changed to an ש (Shin). The associated word would then read שש, which when vocalised *Osher* means “happiness.” In this altered format the second portion of the associated phrase would then read “in her left hand is happiness and honour.”

Whatever the intention may have been for changing the א (Alef) to an ש (Shin), we are told that the א'בבא Divine Name construct serves a double purpose. As noted, it is employed to stir up “Divine Forces” affording physical healing, but it is also said to invoke the “Subtle Powers” which kindle respect, honour, a good

livelihood, and general wellbeing for the bearer of this personal *Magen David*.

There is again an acknowledged pronunciation of the current Divine Name combination, i.e. *Oyabibi'ov*, which is employed as a trigger word to solicit the “Spirit Forces” inherent in the component Hebrew glyphs of this personal hexagram. As in the instance of the previous Divine Name construct, the current vocalisation is based on the sounding of the said letters in the biblical verse.

D. Study & Comprehension

In Kabbalah we are informed that to expand your consciousness and have greater comprehension, you have to “open your heart.” Many would ask how this might be achieved, and would readily seek out regimental “eins.....zwei.....drei” methods in order to achieve this aim. However, it should be understood that whilst there are many techniques to aid the process of greater learning skills and improving memory, what is really vital is your capacity for embracing. Infants might learn how to smile, but later they do not have to acquire any knowledge in this regard, they simply share and embrace. In this regard, your effectiveness as a practitioner of “*Practical Kabbalah*” or ceremonial magic rests on your capacity to appreciate and embrace.

I have made several references to performing magical activities inwardly, and, in this regard, the vital component of any of the listed personal hexagrams is in fact the central Divine Name, i.e. *Shadai*, *Aknav*, etc., in which all the inherent “Spirit Forces” of the Hebrew glyphs, located in the six corners of the “*Magen David*,” are conjoined in the centre. As can be clearly seen with all the Divine Name constructs employed in this manner, consciousness moves from the external to the centre where the real power resides. That inward motion ties everything together, brings the “whole” inside your heart, and affords you the opportunity to become the quality of empowerment you are seeking by means of the personal hexagram.

There are a number of Divine Names pertaining to the magical improvement of learning skills and acquiring a good

memory. In this regard, as is the case with the majority of Divine Name constructs shared in this chapter, those meant to magically facilitate greater comprehension were mainly employed in Hebrew amulets.¹⁰¹ Thus it should come as no surprise that the following Divine Name combinations could be employed in personal hexagrams by individuals who would attempt to change themselves into “Living *Kameot*.”

1. IMPROVING LEARNING ABILITY

The following Divine Name construct was derived from the initials of *Psalm 119:49* reading זכר דבר לעבדך על אשר יחלתני (z'chor davar l'av'decha al asher yichaltani—“Remember the word unto Thy servant, because Thou hast made me to hope”).¹⁰² The Divine Name combination is employed in Hebrew amulets to aid research and studying skills, and the same could be achieved by means of the following personal hexagram:



As noted elsewhere, there are a number of Divine Names employed in Hebrew incantations and *Kame'ot* “to ‘open your heart,’ i.e. expand ones consciousness to comprehend the greater whole in terms of sacred studies, etc.”¹⁰³ In this regard, עלם (Elem), the fourth tri-letter portion of the “Name of Seventy-two Names,” is particularly effective. In fact, *Elem* is said to have “the power to ‘open the heart,’ and to heal the soul of an embittered individual.”¹⁰⁴ The three glyphs of this Divine Name combination is “loaded” in the following personal hexagram in the usual manner:



We are informed that the Name **עלם** (*Elem*) can also be employed to stimulate memory.¹⁰⁵ Interestingly enough, we are reminded that the *gematria* of this portion of the “*Shem Vayisa Vayet*” [ע = 70 + ל = 30 + מ = 40 = 140] is equal to that of the Name **נטמאל** [נ = 50 + ט = 9 + מ = 40 + א = 10 + ל = 30 = 140], and it is maintained that the latter Divine/Angelic Name [?] supports those who are mentally slow, to achieve greater understanding and to improve memory.¹⁰⁶

2. CULTIVATING A STRONG MEMORY

In terms of cultivating a strong memory, the following Divine Name construct is truly phenomenal. I have personally employed it with great success to stimulate recollection. Whilst this Divine Name combination has been employed in Hebrew amulets,¹⁰⁷ it is again one of the few tri- and six-letter Divine Name combinations listed in the earlier mentioned manuscript which I have perused in terms of the magical uses of personal hexagrams. The said Divine Name was derived in the main from the capitals of the words comprising *Proverbs 16:1* reading:

לֵאדָם מַעֲרָכֵי לֵב וּמִיָּהוָה מַעֲנֶה לָשׁוֹן

Transliteration:

l'adam ma'archei lev umei-YHVH ma'aneih lashon

Translation:

The preparations of the heart are man's, but the answer of the tongue is from *YHVH*.



There are no special instructions in terms of the use of this Divine Name construct. In fact, as is the case with several of the Divine Name constructs listed in this chapter, this Divine Name combination does not appear in the mentioned Moroccan manuscript. However, the author of the said text stressed that any tri- or six-letter Divine Name combination could be employed in this manner, with the understanding that you are fully *au fait* with the fundamental “executive powers” of the chosen Divine Name. Keeping this in mind, we could now consider the employment of Divine Name constructs to facilitate circumstances of benefaction and the generation of a good income.

E. Finance & Business Endeavours

1. LIVELIHOOD, BENEFACTION & BENEVOLENCE

In this particular system of “magical seals” being employed to encourage benefaction or a good livelihood, it is interesting that both the initials and the concluding letters of the opening three words from *Psalm 145:16* are utilised for this purpose in Hebrew amulets.¹⁰⁹ The phrase reads פִּתַּח אֶת יָדְךָ (Pote'ach et yadecha—“Thou openest Thy hand”).

In this instance the said *Magen David* can be “loaded” with the initials, the concluding letters, or with both the capitals and ending letters of the mentioned three words. Thus there are three possible *chotamot* (seals) to be utilised in the encouragement of a good living, of which I personally recommend the third format incorporating both the initials and concluding letters of the Divine Name construct:



In working magical techniques to generate income or improve finances, etc., an important point to consider is the great importance of “giving” in the process of “receiving.” In fact, it is vitally important to balance the “*ha-Yetzer ha-Ra*” (“the evil inclination”), expressing the “desire to receive,” with “*ha-Yetzer ha-Tov*” (“the good inclination”), the latter being the focus of the “desire to give.” As noted elsewhere, “if one should predominate or overpower the other, disastrous results will inevitably ensue.”¹¹⁰ In balancing the said two “inclinations,” one deals with the בלבול (*bilbul*—“confusion”) which more often than not “exists in human hearts between good and evil inclinations.”¹¹¹ In fact, I fully agree with the quote attributed to Winston Churchill “we make a living by what we get. We make a life by what we give.” Whilst Churchill did not actually utter this exhortation, it is of great value to those comprehending the importance of balancing acts of “giving” and “receiving,” so as to magically encourage the free flow of “abundance” in their lives.

2. SUCCESS IN BUSINESS ENDEAVOURS

While we are addressing the employment of personal hexagrams for the purpose of engendering a good livelihood and benefaction, it is worth considering the use of such items for the purposes of encouraging success in business endeavours. In this regard, it is said a Divine Name construct derived from the capitals of the first three words of *Psalm 114:1* will affect this very purpose, and is therefore employed towards this end in Hebrew amulets.¹¹² Since it is a tri-letter combination, it can be employed in the following personal *Magen David*. As indicated, the mentioned Divine Name construct was derived from the capitals of the three words in the

said biblical phrase reading **בצאת ישראל ממצרים** (*B'tzed Yisra'el mimitzrayim*—"When Israel came forth out of Egypt").



Interestingly enough, according to the *Sefer Shimmush Tehillim*, the whole of *Psalm 114* is considered to promote success in barter, commerce and merchandising,¹¹³ and all the letters comprising the eight verses of this Psalm were also arranged into seventy-two portions, i.e. seventy-one tri-letter and one four-letter combination, all comprising a large Divine Name construct which is employed as a *Kamea* to bring success in all endeavours.¹¹⁴ The full Divine Name combination is as follows:

בצא תיש ראל ממצרים בית יעק במע סלע זה
 תהי הוד הלק דשו ישר אלמ משל ותי והי סרא
 הוי נסה ירד ויס בלא חור ההר יסר קדו כא
 לים גבע ותכ בני צאן מהל דהי סכי תנו סחי
 רדן תסב לאח ורה הרי סתר קדו כא לים גבע
 ותכ בני צאן מלפ ניא דון חול יאר קמל פני
 אלו היע קבה הפכ יהצ ורא גם יסח למי
 שלם עינ ומים

This Divine Name construct is simply written on a clean sheet of paper, which is afterwards carried on your person.

3. SUCCESS IN GENERAL

The following Divine Name construct for success in general is a personal favourite. It is formed from the capitals of the opening

phrase of *Psalm 1:3* reading **וְהָיָה כְּעֵץ שְׁתוּל עַל פְּלִי מַיִם** (*v'hayah k'etz shatul al palgei mayim*—"And he shall be like a tree planted by streams of water"), and is again employed in *Kameot* for the said purpose.¹¹⁵ The six-letter Divine Name combination is arranged on a personal hexagram in the standard manner, as indicated below:



Whilst this specific Divine Name/*Magen David* construct can be employed successfully for the mentioned purpose, there are further applications of the whole of *Psalm 1:3* for the same purpose of achieving success, as for example addressed by Moses Zacutto in his *Shorshei ha-Shemot*.¹¹⁶ We are also informed that the first three verses of *Psalm 1* employed as an amulet written on a deer skin, will aid prosperity.¹¹⁷

It is of course perfectly possible to conjoin this use of personal hexagrams to encourage success in all your endeavours, with associated incantations and special *Haga'ot* (Hebrew mantras). In this regard, it is worth considering the magical employment of the following Divine Name and affiliated Spirit Intelligences. This twenty-seven letter Name and twenty-seven Angels are said to answer prayers, and to grant the one who invokes their support charm and kindness in the eyes of all he/she may encounter.¹¹⁸ It is especially effective in the establishment of ideal circumstances for beneficial communication, i.e. business and other endeavours involving human interaction. The Divine Name construct appears to be loosely based on the well known *Atbash* cipher, but besides this I am unsure as to its derivation. Hence we notice the concluding letter of the Hebrew alphabet paired with the first, the second last with the second, etc.

This twenty-seven letter Name is divided into four groups of six letters each and one group of three letters, these are:

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As in the case of all tri-letter combinations, the three component letters are arranged top—right—left—bottom—left—right. In this instance, the relevant glyphs were not selected in terms of position, i.e. capitals or concluding letters, but because they spell the word **אהב** (*Ohav*—“Love”).

In the current instance, to “load” your personal hexagram with the appropriate Hebrew glyphs, you would again commence by uttering the entire biblical verse. Thereafter you would locate each of the component glyphs, by uttering the name of the letter as usual, then, as suggested previously, placing it in its relevant locale whilst uttering the word from whence the said glyph was derived. However, on tracing the letters of the Divine Name construct, you would use the term *Ohav*, instead of reciting the associated three words from the said verse.

It is worth noting that you should in this instance at least have the right “God Force” aligned with this personal *Magen David*. In this regard, you would place your right hand on your chest and invoke the quality of sensuality in the locale directly under your hand. You could intensify the working even more by opening the “Gate of *Netzach*,” which is aligned with *Nogah* (Venus), prior to establishing the current personal hexagram for love. Furthermore, if the purpose for “loading” your personal hexagram with the said Hebrew glyphs, is to awaken affection and love in the heart of a specific individual, you could pronounce an additional incantation to, as it were, subconsciously alert the said individual to your affections. In this regard, you could use the following simple and brief incantation:

אכתריאל אנקתם פסתם פספסים דיונסים שתתנני
לאהבה לחן לחסד ורחמים בעיני [...name of individual...]
זמן פרעון אוריאל מעתה ועד עולם אמן וכן יהי
רצון

Transliteration:

*Achatri'el Anaktam Pastam Paspasim Dionsim shetitneni
l'ahavah l'chen l'chesed v'rachamim b'einei [...name of
individual...] z'man peira'on Ori'el me'atah v'ad olam
omein v'ken y'hi ratzon*

Translation:

Achat'ri'el Anaktam Pastam Paspasim Dionsim that I will find love, grace, loving-kindness and mercy in the eyes of [.....name of Individual.....]. Payback time *Ori'el*, from now unto eternity *amen* and thus be it so willed.

If you prefer to enunciate a larger adjuration, one incorporating a larger set of angelic and Divine Names in alignment with the current intention, I believe you will find the following adjuration to be particularly effective:

אני משביעכם אתם המלאכים הקדושים אהביאל
ברכיאל חניאל חסדיאל יופיאל מיכאל צדקאל
רחמיאל שמריאל בשם אכתריאל אל שדי אדירירון
אהיה אשר אהיה אנהליכה יאהדונהי והו ילי סיט
עלם מהש ללה אכא כהת הזי אלד לאו ההע יזל
מבה הרי הקם לאו כלי לוו פהל נלך ייי מלה חהו
נתה האא ירת שאה ריי אום לכב ושר יחו להח כוק
מנד אני חעם רהע ייז ההה מיך וול ילה סאל ערי
עשל מיה והו דני החש עמם ננא נית מבה פוי נמם
ייל הרח מצר ומב יהה ענו מחי דמב מנק איע
חבו ראה יבם היי מום צמרכד שתתנני לאהבה
[....name of individual....] לחן לחסד ורחמים בעיני
מעתי ועד עולם אמן וכן יהי רצון

Transliteration:

*Ani mashbi'achem atem ha-malachim ha-k'doshim
Ahavi'el Barchi'el Chani'el Chasdi'el Yofi'el Micha'el
Tzadki'el Rachmi'el Shamri'el b'shem Achat'ri'el El Shadai
Adiriron Ehyeh asher Ehyeh Eneh'layechah Yahadonahi
Vehu Yeli Sit Elem Mahash Lelah Acha Kahet Hezi Elad
Lav Hahah Yezel Mebah Hari Hakem Lav Keli Lov Pahal
Nelach Yeyay Melah Chaho Netah Ha'ah Yeret Sha'ah
Riyi Om Lekav Veshet Yichu L'hach Kevek Menad Ani
Cha'am Reho Yeyiz Hahah Mich Veval Yelah Se'al Ari
Eshal Mih Vehu Dani Hachash Omem Nena Nit Mivah Poi
Nemem Yeyil Harach Metzer Umab Yahah Anu Machi
Dameb Menak Iya Chavu Ra'ah Yabam Hayi Mum*

*Tzemiroch'da shetitneni l'ahavah l'chen l'chesed
v'rachamim b'einei [.....name of Individual.....] me'atah v'ad
olam omein v'ken y'hi ratzon*

Translation:

I adjure you the holy angels *Ahavi'el Barchi'el Chani'el
Chasdi'el Yofi'el Micha'el Tzadki'el Rachmi'el Shamri'el*
in the Name *Achatri'el El Shadai Adiriron Ehyeh asher
Ehyeh Eneh'layechah Yahadonahi Vehu Yeli Sit Elem
Mahash Lelah Acha Kahet Hezi Elad Lav Hahah Yezel
Mebah Hari Hakem Lav Keli Lov Pahal Nelach Yeyay
Melah Chaho Netah Ha'ah Yeret Sha'ah Riyi Om Lekav
Vesher Yichu L'hach Kevek Menad Ani Cha'am Reho Yeyiz
Hahah Mich Veval Yelah Se'al Ari Eshal Mih Vehu Dani
Hachash Omem Nena Nit Mivah Poi Nemem Yeyil Harach
Metzer Umab Yahah Anu Machi Dameb Menak Iya Chavu
Ra'ah Yabam Hayi Mum Tzemiroch'da* that I will find
love, grace, loving-kindness and mercy in the eyes of
[.....name of Individual.....] from now unto eternity *amen* be
it so willed.

G. Guardian *Malachim*: Spirit Messengers

Whilst there are quite a number of descriptions of angels in Jewish literature, there are relatively few depictions of angels in Jewish writings, contrary to the extensive and over-sentimental, imagery of angels found in Christian writings, and which have been adopted with additional “dewy-eyed” spirituality on “New Age” websites. Of course, as is often the case when different cultures interact, Jews emulated the artistic expressions of their Christian compatriots, and by the 14th century we find Passover *Haggadot* being embellished with illustrations from the popular cultural and religious milieu of that era. These sometimes included depictions of angels, which were equally in line with popular artistic notions of the time.¹²¹

As you probably know, anthropomorphisms of Divinity are somewhat frowned upon in Judaism, and depictions of angels in visual form never quite caught on amongst Jewry, even though such personifications of Spirit Intelligences are not entirely absent. What is more, in mainstream Jewish doctrines, and Jewish magic

for that matter, angels were not perceived to be fat, nude cherubic midgets on the wing, or, for that matter, white-robed, slender, benevolent and gentle, long-haired, fairy-like creatures. As mentioned elsewhere, “in primary Jewish magical literature there are also descriptions of very large, heavy muscled, naked ‘guardian angels’,” regarding which I noted that “one set of instructions involving the use of Divine Names, amulets, etc., for protection, also includes the visualisation of two angelic beings accompanying one like two body guards. To ones right is a naked spirit being who is riding a white horse and brandishing an unsheathed sword, whilst to the left there is another, equally naked spirit entity on foot, who is carrying a spear in readiness to defend against the onslaught from any would be attacker(s).”¹²²

The variety of delineations of angels in primary Hebrew texts is quite incredible.¹²³ Some are giants, some are comprised altogether of fire, others are covered in eyes, some are dressed in peculiar, living or magical garments, whilst others still are entirely naked, etc. In this regard I noted that there are delineations of naked angelic beings in primary Jewish magical texts, “whose bodies are bristling with all sorts of weaponry.”¹²⁴ Regarding angels of the latter variety, there is an interesting practice which I referred to in “*The Book of Seals & Amulets*” involving two angels directly aligned with the Divine Name יוהך כלך (*Yohach Kalach*).¹²⁵ These great “Guardian Spirits” are envisioned as heroic figures.

It should be understood that all visualisations of “Spirit Messengers” are for the sake of convenience, and not to be taken literally. In other words, in order to establish a personal link with one of these, as it were, “Spirit Super Heroes,” you would need to get some sort of mental impression of its “form,” so to speak. So whilst in Jewish magic not every angel or archangel is necessarily envisioned in humanoid form, the said “Guardian Spirits” who function on our level of physical existence, i.e. the “World of Action” (*Assiah*), are visualised in the mind of the practitioner for him/her to, as it were, communicate *through*. Such personifications are never perceived to be the literal representations of the envisioned Spirit Intelligences, and it should be noted that such anthropomorphisms should always be employed in a most cautious and quite structured manner.

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As noted elsewhere,¹²⁶ the יוהך כלך (*Yohach Kalach*) Divine Name construct was derived from the concluding letters of the words comprising *Psalms 91:11* reading:

כי מלאכיו יצוה לך לישמרך בכל דרכיך

Transliteration:

ki malachav y'tzaveh lach lishmorcha b'chol d'rachecha

Translation:

For He will give his Angels charge over thee, to keep thee in all thy ways.

I also mentioned that the angels referred to in this verse are said to be יוהך (*Yohach*) and כלך (*Kalach*), “two companion guardian Spirit Intelligences (angels),”¹²⁷ who feature particularly prominently in the earlier mentioned “interesting practice” in which one visualises “the forms of two large ‘heroic figures,’ one to the right and one to the left of oneself.” and which I noted “should be envisioned as enclothed in all kinds of arms. יוהך (*Yohach*), the Angel on the right, is in charge of the *Midot ha-Din*, the ‘Qualities of Judgment’ who is ‘appointed over divine vengeance’.....It is also said that this Spirit Intelligence, when called upon, will protect us as we journey through life. Elsewhere it is maintained the Name of the Eternal One (יהוה) is in יוהך (*Yohach*), thus this unique angel is empowered to escort, protect and save.”¹²⁸ However, whilst an alignment with יוהך (*Yohach*) and כלך (*Kalach*) will greatly empower those who invoke their support, it is of great importance that practitioners refrain from attempting to seek affiliation with these “Spirit Entities” for purposes of self aggrandisement, i.e. to turn themselves into “little gods” or, for that matter, into “little devils.” Alliances with Spirit Intelligences of the nature of יוהך (*Yohach*) and כלך (*Kalach*) can indeed result in their human associates feeling themselves invincible, and hence turning into “spiritual dictators.” Such feelings must be avoided at all cost, by keeping the mortality of your flesh firmly in your mind at all times.

It should be noted that this *Yohach/Kalach* work is part of a larger procedure incorporating a “fire and water” ritual affiliated with the Divine Name אגלא'א (*Agala'a*) which I delineated in “*The*

Book of Sacred Names,”¹²⁹ and reiterate here in terms of the complete alignment with the said “Spirit Guardians.” Thus, to facilitate this great alliance between yourself and the said Spirit Intelligences, you should commence with the “*Cutting the Ties that Bind*” practice which I referenced in the mentioned tome.¹³⁰ I noted the latter procedure “is employed whenever necessary to shatter the baneful impact of the ‘evil eye’,” and also worked once a year by some practitioners “as part of the ‘renewal’ activities at *Rosh Hashanah*,” i.e. Jewish New Year.¹³¹ In the current instance, it is part of the task of clearing all, as it were, “psychic bonds” between the “Self-centre” and the circumference of greater existence around you, prior to establishing the said affiliation between yourself and the “*Yohach Kalach* Guardians.

As mentioned elsewhere, in this instance the Divine Name אגלא “is vocalised ‘*Agala’a*,’ taking care to place a strong emphasis on the second syllable, i.e. the א (*ga*). The Name should sound ‘*A-GAH-la-a*’.”¹³² To work the “*Cutting the Ties that Bind*” ritual requires a bowl filled with still water, and another one filled with sand on which are placed seven pieces of red hot burning charcoal. In this regard, the charcoal blocks which are used to burn frankincense are particularly good. You would further require a small bottle of olive oil, as well as an ordinary drinking glass, and you need to have a pair of tongs handy with which to handle the hot charcoal. When ready work the said procedure in the following manner:

1. Pick up a piece of burning charcoal with the tongs and hold it over the bowl of water.
2. Loudly proclaim *Numbers 11:2* reading:

וַיִּצַעַק הָעָם אֶל מֹשֶׁה וַיִּתְפַּלֵּל מֹשֶׁה אֶל יְהוָה
וַתִּשְׁקַע הָעֵשׂ

Transliteration:

*Vayitz'ak ha-am el mosheh vayitpaleil mosheh el YHVH
vatishka ha-esh*

Translation:

And the people cried unto Moses; and Moses prayed unto
YHVH, and the fire abated.

3. Drop the hot coal into the water bowl as you shout “*Agala’a*.”

- c. Lastly, focus your attention on the ך (Vav) in the solar plexus of the *Yohach* Guardian and enunciate the angelic name combination יוהך אוריאל (*Yohach Ori'el*). On the next inhalation draw a line of light from the solar plexus of the *Yohach* Guardian and direct it towards your solar plexus. During exhalation direct the light to the ך (Yod) on the forehead of the *Kalach* Guardian, and say the angelic name combination יוהך מ'כאל כלך (*Micha'el Kalach*). That concludes your alignment with the *Yohach Kalach* angelic guardians.
3. Repeat the following *Yohach Kalach/Malachim Hagah* (*mantra*) in the four directions, following the “path of the Sun,” i.e. in the Northern Hemisphere the motion is clockwise, whilst in the Southern Hemisphere it is anti-clockwise. The set of three phrases comprising this *Hagah* is enunciated in their entirety as you face each direction.

יוהך שמריאל גבריאל כלך
 יוהך נוריאל רפאל כלך
 יוהך אוריאל מיכאל כלך

Transliteration:

Yohach Shamri'el Gavri'el Kalach
Yohach Nuri'el Rafa'el Kalach
Yohach Ori'el Micha'el Kalach

Here you are announcing to all “entitised consciousness” everywhere, whether of the spirit or the human kind, whether benevolent or malevolent, of your alignment with יוהך כלך (*Yohach Kalach*), and that you are protected and empowered by these “Spirit Guardians.”

4. Turn back to face the East, and simply recite the entire “Name of Seventy-two Names” in conjunction with אגלא (*Agala'a*), the latter Divine Name construct having been inserted as both a prefix and a suffix to every six tri-letter division of the *Shem Vayisa Vayet*, as indicated below:

also be noted that whilst we are taught that each individual has two personal “Spirit Entities” accompanying him/her throughout his/her life, “Guardian Spirits” like the *יְהָךְ בִּלְךְ* (*Yohach Kalach*) Spirit Intelligences will only function in your life if called upon to do so. It is for this reason that anthropomorphic imagery is employed in working an alliance with the said “Spirit Entities.”

Having affiliated yourself with the “*Yohach Kalach Spirit Guardians*” in the mentioned manner, you may “trigger” so to speak, their aid and support by simply uttering their names, i.e. “*Yohach Kalach*” when necessary, or by means of a variety of Divine and Angelic Names in alliance with specific intentions. In this regard, it is vital to keep in mind that one cannot just use any Sacred Name for any purpose whatsoever. Each Hebrew Divine Name functions in accordance with a specific purpose, and will not support or empower an objective which is not somehow under its jurisdiction, so to speak. For example, the Divine Names/Angels *Yohach Kalach* relate to *Gevurah* (Might/ Severity), and function mainly within the parameters of this sphere on the sefirotic Tree. Thus attempting to elicit the aid of these “Guardian Intelligences” for the purposes of engendering a better love life is simply not feasible. In this regard, I believe one has to “join together what belongs together,”¹³³ since if you do not apply this rule, you are not likely to achieve your magical aim, or, worse still, end up with results unbargained for.

In terms of *Yohach Kalach*, it is worth noting that the following Divine/Angelic Names align particularly harmoniously with these “Guardian Spirits”:

1. *בְּדַפְטִי'אֵל* (*B'dafti'el*). As noted earlier, *B'dafti'el* is affiliated with the *בְּמוֹכְסָז* (*B'mochsaz*) Divine Name construct, the *גְּבוּרָה* (*Gevurah*—Might) aspect of *אֱלֹהֵינוּ* (*Eloheimu*—“our God”). *B'dafti'el* equally aligns with the word *קוֹל* (*Kol*—“voice” or “thunder”), hence it is understood that the Divine Power of *B'dafti'el* literally shouts inside the individual against whom it is invoked. So if you should say *יְהָךְ בִּלְךְ בְּדַפְטִי'אֵל קוֹל בְּמוֹכְסָז* (*Yohach Kalach B'dafti'el kol B'mochsaz*), you would be expressing a Divine Name combination which combats all evil, whether of the human or spirit kind.¹³⁴

2. **טַפְטַפְיָה** (*Taftafyah*). *B'dafti'el* is particularly powerful, but in cases where you need to protect yourself in a minor sort of way, i.e. keep an enemy at a distance, you might rather resort to employing **טַפְטַפְיָה** (*Taftafyah*) or **אַגְלָא** (*Agala'a*), since in this instance using *B'dafti'el* is like using massive force to control something small. As it is, any of the earlier addressed magical actions involving the Divine Name *Taftafyah*, can be conjoined with **יְהִי כֹלֶךְ** (*Yohach Kalach*).¹³⁵
3. **אַגְלָא** (*Agala'a*). We noted that *Agala'a* is employed in conjunction with the “Name of Seventy-two Names” to banish evil from ones environment. However, **אַגְלָא** (*Agala'a*) aligns equally well with **יְהִי כֹלֶךְ** (*Yohach Kalach*), and hence these Divine Name constructs can be employed in incantations for protection.¹³⁶
4. **צַמְרֹכְדָא** (pronounced *Tzemirochda*) is considered good as a protection against all sorts of danger and it is also employed to bring confusion in the mind of the individual against whom it is directed. As it is, **צַמְרֹכְדָא** (vocalised *Tzamarchad*) is called the “Name of the Wing (Edge)” and its “secret” is said to be the beauty of the “Supreme Mother,” i.e. the *Shechinah*, and it should be noted that this Divine Name is also employed to encourage fertility in women. However, the **צַמְרֹכְדָא**, when vocalised *Tzemirochda*, is mainly employed as a protection against attacks from belligerent beings.¹³⁷
5. **אַחַתְרִי'אל** (*Achatri'el*), which we noted is a composite of the words “Keter” (**כֶּתֶר**—“Crown”) and “*Ari'el*” (**אַרִי'אל**), is both a Name of God and an Angel. Unlike the rest of the Divine Names listed here, the Divine Name *Achatri'el* does not pertain specifically to the sphere of *Gevurah* (Might) *per se*. This Divine/Angelic Name is mainly employed for purposes of personal “empowerment,” protection, and success. As mentioned earlier, it is often utilised in conjunction with any Divine Name, in order to enhance the fundamental power of that Divine Name. If for instance you employ the earlier

The *Anaktam Pastam Paspasim Dionsim* Divine Name construct is employed conjointly with יוהך כלך (*Yohach Kalach*) for special protection, and, as noted, the power of this Divine Name combination can be greatly enhanced with the affiliation of the Divine/Angelic Name אכטרי'אל (*Achatrī'el*). In this instance, you could employ the Divine Name combination *Yohach Kalach Achatrī'el Anaktam Pastam Paspasim Dionsim* as a powerful *Hagah* (mantra), not only for protection or to relieve stress, but again for personal empowerment.¹⁴¹

7. אַזבוגה (*Azbugah*), the “*Shem ha-Sheminit*” (“The Name of the Eights”), is one of the seventy Names of *Metatron*, the angel of the “Divine Presence,” and this Divine Name is said to be affiliated with *Binah* (Understanding) on the sefirotic Tree. This Divine Name originated from the words אִזֵּר (*izer*—“to gird”) and בִּגְדָה (*begeh*—“a garment”), and is said to be both a Divine Name and the title of an angelic “Prince.” The name אַזבוגה (*Azbugah*) is mainly employed to rescue or bring deliverance from all sorts of difficult situations and malevolent circumstances.¹⁴²

As indicated elsewhere, the Divine/Angelic Name יוהך (*Yohach*) is often employed without the accompanying כלך (*Kalach*),¹⁴³ and since *Yohach* is the “Spirit Intelligence” affecting “Divine Vengeance,” I thought I would conclude this chapter with the following invocation for protection and personal aid pertaining to the sphere of *Gevurah* (Strength/Severity) on the sefirotic Tree. It is addressed to *Yohach* in conjunction with the Divine Name *Taftafyah* and the “Forty-two Letter Name of God.”¹⁴⁴

יוהך ישמרני יוהך יצילני בשם אבגיתצ קרעשטנ
נגדיכש בתרצתג חקבטנע יגלפזק שקוצית ברוך
שם כבוד מלכותו לעולם ועד יוהך טפטפיה

Transliteration:

*Yohach yishm'reini Yohach yatzileini, b'shem Avgitatz
Karastan Nagdichesh B'tratztog Chagvetna Yaglefzog
Shakutzit, Baruch Shem K'vod Malchuto l'Olam Va'ed,
Yohach Taftafyah*

Translation:

May *Yohach* protect me, may *Yohach* assist me, in the name *Avgitatz Karastan Nagdichesh Batratztag Chakvetna Yaglefzok Shakutzit* Blessed be the Name of His glorious Kingdom throughout eternity, *Yohach Taftafyah*.

That concludes our venture into the domain of the great *Yohach Kalach* Spirit Guardians!

Chapter 5

Or P'nimi — Light Within

CHANTS & INCANTATIONS

A. Preparation of Body, Mind & Soul

It is vitally important to set the appropriate mental and emotional attitude prior to working any magical ceremony or ritual incantation. In this regard, I noted earlier that there are a number of techniques which I shared elsewhere,¹ as well as some practices shared in the current tome, e.g. the advanced practices associated with the “Mother Breath,” etc., which will facilitate the ideal centredness required to successfully work any of the incantations listed here. After achieving the required centred mindset within yourself, you may want to invoke an appropriate emotional quality to align with the underlying intention behind the ritual incantation, i.e. one of the earlier addressed “God Forces.”

Having established a mindset and emotional stance appropriate to your intended ritual activity, you may equally want to prepare yourself physically by taking a ritual bath. It should be noted that ablution in a ritual bath is not meant to cleanse the physical body, hence you need to clean yourself thoroughly prior to performing ritual immersion, i.e. washing your body and hair; cleaning your ears and nose; brushing your teeth; clipping your nails, etc. For those who are able to visit a *Mikvah*, the simplest way to perform a ritual immersion, is to say the appropriate blessing and then to submerge the body fully, i.e. hair included for a couple of seconds. Whilst this specific format of the practice is customary amongst Sefardi communities, others prefer to submerge first, then say the customary blessing, followed by a second or more immersions.

Now, it might be thought that only Jews can perform a ritual immersion, but, whilst I fully agree that the *Mikveh* is exclusively for religious Jews, there is no reason why any practitioner of Jewish Magic, or anyone requiring magical

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purification in a sacred bath, cannot enact the required procedure in some or other personal manner. In this regard, I would suggest the following non-traditional order of immersion in a personal ritual bath:

1. Clean yourself fully prior to the sacred immersion, and then enter the ritual bath.
2. Prepare your ritual bath, to which has been added some salt, and whatever herbal substances might be deemed suitable. The famous “*Key of Solomon*” includes a so-called Exorcism of the Water to be uttered over the water.² Should you be interested in Hebrew versions of the incantations and prayers in the grimoire, there is an easily accessible text titled *Maftach Shlomo*, comprising a Hebrew translation of the “*Key of Solomon*.”³ I personally prefer reciting the first four verses of *Psalms 29* over the water during the preparation of a ritual bath. These verses read:

הבו ליהוה בני אלים הבו ליהוה כבוד ועז (verse 1)
הבו ליהוה כבוד שמו השתחוּו ליהוה בהדרת
קדש
קול יהוה על המים אל הכבוד הרעים יהוה
על מים רבים
קול יהוה בכח קול יהוה בהדר (verse 4)

Transliteration:

(verse 1) *havu la-YHVH bnei elim havu la-YHVH
kavod va'oz*
(verse 2) *havu la-YHVH k'vod sh'mo hishtachavu
la-YHVH b'hadrat kodesh*
(verse 3) *kol YHVH al ha-mayim El ha-kavod hirim
YHVH al mayim rabim*
(verse 4) *kol YHVH ba-koach kol YHVH be-hadar*

Translation:

(verse 1) Give unto *YHVH*, O sons of the mighty,
Give unto *YHVH* glory and strength.
(verse 2) Give unto *YHVH* the glory due unto His
name; worship *YHVH* in the beauty of holiness.

(verse 3) The voice of *YHVH* is upon the waters; *El* of glory thundereth, *YHVH* is upon many waters.

(verse 4) The voice of *YHVH* is full of power; the voice of *YHVH* is full of majesty.

3. Utter whatever incantation/prayer you deem appropriate prior to immersion. The “*Key of Solomon*” suggests the recitation of portions of *Psalms* 27:1; *Psalms* 14:1; *Psalms* 69:1; *Exodus* 15:1; and *Psalms* 106:1.⁴ In this regard, I prefer reciting a single verse, i.e. *Psalms* 18:16 [17] reading:

ישלח ממרום יקחני ימשני ממים רבים

Transliteration:

Yishlach mimarom yikacheini yamsheini mimayim rabim

Translation:

He sent from on high, He took me; He drew me out of many waters.

4. Immerse yourself slowly and submerge fully in the water of the ritual bath, and utter the following blessing after resurfacing:

ברוך אתה יהוה אלהינו מלך העולם אשר
קדשנו במצותיו וצונו על הטבילה

Transliteration:

*Baruch atah YHVH Eloheimu melech ha-olam
asher kidshanu b'mitzvotav v'tzivanu al ha-t'vilah*

Translation:

Blessed are you, *YHVH* our God, King of the Universe, who has consecrated us to do good deeds, and commanded us regarding ritual immersion.

5. Immerse yourself fully a second time, followed by uttering the following blessing:

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו
בטבילה במים חיים

Transliteration:

*Baruch atah YHVH Eloheimu melech ha-olam
asher kidshamu bit'vilah b'mayim chayim*

Translation:

Blessed are you, *YHVH* our God, King of the Universe, who has consecrated us by submersion in living waters.

6. Immerse yourself a third time, and after surfacing conclude by uttering a blessing, e.g.

ברוך שם כבוד מלכותו לעולם ועד אמן

Transliteration:

Baruch Shem K'vod Malchuto l'Olam Va'ed Omein

Translation:

Blessed be the Name of His glorious Kingdom throughout eternity *Amen*.

B. Formulas for Hebrew Incantations

Hebrew affords a practitioner of the spiritual practices of this Sacred Tradition everything necessary for the successful enunciation of magical incantations, i.e. rhyme, rhythm, alliteration, etc. Whilst these qualities of speech have to be built into the poetry, etc., of most languages, they appear to be inherent and quite natural in standard Hebrew speech. Of course, there is metre in normal English, French, Italian, and any other language for that matter. This one can discover with little effort, however, in Hebrew this factor is so powerfully present due to the nature of the language, that no effort is required to realise it, simply because you cannot avoid it.

Curiously enough, my late mentor, William G. Gray, loved alliteration, and employed it liberally in his writings and in his rites and ceremonies. It would seem that this annoyed a prominent personality in the field of Western magical traditions, who informed me that William Gray “overdid it.” I reminded the individual in question that alliteration is a powerful component of effective incantations. What is more, it is a great memory device. That being said, it is certainly clear that many readers are unable to speak Hebrew, and rely on the transliterations of Hebrew incantations included in these tomes.

Furthermore, few of these readers, even if they might be fairly well informed on “*Practical Kabbalah*,” will be able to construct a magical incantation in Hebrew. Hence I believe constructing a standard incantation which can be modified to suit a variety of purposes, would be absolutely ideal for anyone unfamiliar with the Hebrew vernacular. Such an incantation could then be modified slightly in accordance with the intention of the one employing it. In this regard, I once received an interesting query from an individual, who wanted to know what I considered the most popular formulas to open and close magical adjurations in “*Practical Kabbalah*.”

Having consulted a veritable host of primary Hebrew sources in writing this series of magical tomes, I have noticed that there are certain opening statements, as well as concluding affirmations, which could be considered fairly standard in Hebrew magical formulas. However, whilst it would be important to have such opening and closing formulas readily at hand, such formulas should always be considered in conjunction with the fundamental intention of a specific magical incantation, i.e. for the purposes of invoking Divine Abundance, Protection, Healing, Success, Mental and Emotional welfare, etc.

Hence I commence this section with two checklists of magical uses of Divine and Angelic Names in Hebrew incantations, all alphabetically arranged in terms of their magical uses. It should be noted that whilst these lists are fairly extensive, and will thus afford useful resources in terms of constructing your own magical adjurations in Hebrew, they are by no means complete. They comprise a condensation of information, some of which I have addressed elsewhere in this tome, and the larger aggregate of which was dealt with in great detail in the previous volumes of this series of texts on “*Practical Kabbalah*,”⁵ which I hope to expand upon in future volumes *deo volente*. I am therefore not elaborating on every Divine Name shared here, beyond offering some interspersed commentary wherever necessary.

1. DIVINE NAMES & MAGICAL PURPOSES

i. Anxiety, Fear, Terror & Nightmares (Night Demons)

1. אֵהְיֶה (*Ehyeh*)
2. אֶזְבֹּגָה (*Azbogah*)

3. אִידֶתְנָצִי (Ayadotonatziye)
4. אֵל חַי (El Chai)
5. אֲנַקְתָּם פַּסְתָּם פַּסְפָּסִים דִּיוֹנָסִים (Anaktam Pastam Paspasim Dionsim)
6. אֶקְנֵב (Akanav or Aknav)
7. בְּדַפְטִי'אֵל (B'dafti 'el)
8. הָרִי הַקֵּם לֹא כֵלִי לֹוּ פַּחַל נֶלַךְ (Hari Hakem Lav Keli Lov Pahal Nelach)
9. יוֹהַךְ כֶּלֶךְ (Yohach Kalach)
10. כַּהֵת (Kahet)
11. כּוּזוּ בְּמוֹכְסַז כּוּזוּ (Kuzu B'mochsaz Kuzu)
12. כּוּזוּיָהוּ יֵלִי (Kozuyaho Yeli)
13. יַתֹּץ (Yatotzi)
14. צִית יִצְהוּיָתָה (Tzoyat' Yitzohayav't'ha)
15. צַמְרַחַד (Tzamarchad or Tzemirochda)

As noted I noted in “*The Book of Sacred Names*,” the Divine Name אֵל חַי (El Chai) is employed in a magical procedure the fundamental purpose of which is protection against the assault of “demons of the night.” In this regard, I noted that “whilst there might indeed be ‘infernal denizens’ who will pester a defenseless individual during sleep, we need to also understand that many ‘night demons’ are the personifications of personal fears.”⁶ I further noted that all of us might have suffered unpleasant incidents, the experience of which might have led to “anxiety attacks,” and that “whilst many will resort to the most drastic medication to control body, mind and soul, others will use magical resources” to bring such “night demons” under personal control.⁷

In terms of the latter aim, I noted that the following *Kame'a* (amulet) should be written on parchment, i.e. a clean sheet of white paper, to be worn around the neck of the one seeking protection against demons of the night.⁸ The amulet comprises the Divine Name אֵל חַי (El Chai) written at the top, below which the word חַי (Chai—“life”) is written seven times. Underneath this the name of the angel *Pani'el* (פַּנִּיאֵל) is equally written seven times, followed by the Divine Name combination אֱהִיָּה אֲשֶׁר אֱהִיָּה

(*Ehyeh asher Ehyeh*). At the very bottom is placed a set of magical “seals,” the entire construct appearing as indicated below:



The following variant of the same amulet for an individual who suffers fear and anxiety, and which comprises quite different seals, appeared in an untitled North African magical text:



Now, whilst the Divine Name **בְּדַפְטִי'עַל** (*B'dafti'el*) is successfully employed in Hebrew amulets and incantations,⁹ simply uttering the said Divine Name three times in a low voice, is said to be enough to dispel fear, anxiety and terror. The same result is achieved by whispering the “Twenty-two Letter Name of God,” i.e. **אֲנִקְתָּם פִּסְתָּם פִּסְפָּסִים דְּיוֹנָסִים** (*Anaktam Pastam Paspasim Dionsim*) inside your heart or solar plexus. The latter Divine Name construct is easily employed in all situations. However, should you feel the necessity of employing this Divine Name, but find yourself in a situation where enunciating it in a whisper is out of the question, you can simply “think” it inside these physical locales.

In this regard there is a proviso, which pertains to the intensity of experiencing the impact of the said Divine Name within yourself. Hence it is important to actually listen to the Divine Name construct being uttered mentally inside any of the mentioned two areas of your anatomy. You would be right in

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noting that there is no audible sound to actually hear, but that is not the point. Listening for, as it were, the “silent sounding” of a Divine Name inside you facilitates an alertness or attention. So when you listen and hear the said Divine Name construct being pronounced in your heart or solar plexus, there is an intensification of the experience inside your body, mind, soul and spirit.

It should also be noted that the “Twenty-two Letter Name of God,” could equally be employed in conjunction with other Divine Names to relieve fear and anxiety. In this regard, I have personally employed several of the listed Divine Names to dispel fear and overwhelming terror, i.e.

בדפטיאל אהיה אידתנצי אל חי אנקתם פסתם
פספסים דיונסים אקנב הרי הקם לאו כלי לוו
פהל נלך יוהך כלך כהת כוזויהו ילי יתץ צית
יצהיותה צמרכד אזבוגה

Transliteration:

*B'dafti 'el Ehyeh Ayadotonatziye El Chai Anaktam Pastam
Paspasim Dionsim Akanav Hari Hakem Lav Keli Lov
Pahal Nelach Yohach Kalach Kahet Kozuyaho Yeli Yatotzi
Tzoyat' Yitzohayav 't'ha Tzemirochda Azbogah*

This, perhaps inordinately long, series of Divine Names may be difficult to memorize, but they are best employed in meditation, when you repeat the Divine Names very slowly, whilst surrendering to the collective impact they may have on your being. In this way you are allowing the Divine Name combination to, as it were, invoke a reciprocal response from within yourself.

The *Anaktam Pastam Paspasim Dionsim* Divine Name construct is also employed in conjunction with some of the mentioned Divine Names to protect children from terror and all manner of evil.¹⁰ In this regard the following incantation is particularly effective:

אנקתם פסתם פספסים דיונסים יוהך כלך צמרכד
אזבוגה שמרו לילד הזה מכל דבר רע אמן נצח
סלה ועד

Transliteration:

*Anaktam Pastam Paspasim Dionsim Yohach Kalach
Tzemirochda [or Tzamarchad] Azbugah shmoro la-yeled
ha-zeh mikol davar ra, Omein Netzach Selah Va-ed*

Translation:

*Anaktam Pastam Paspasim Dionsim Yohach Kalach
Tzemirochda [or Tzamarchad] Azbugah, protect this child
from every evil thing, Amen, Enduring (Victory), Selah,
Forever.*

It is worth noting that the *Anaktam Pastam Paspasim Dionsim Yohach Kalach Tzemirochda [or Tzamarchad] Azbugah* Divine Name combination can be employed by anyone to relieve stress, banish terror, fear, or any feeling of trepidation. The section of the “Name of Seventy-two Names” comprising the seven tri-letter combinations **הרי הקם לאו כלי לוו פהל נלך** (*Hari Hakem Lav Keli Lov Pahal Nelach*), is used to eliminate anxiety and eradicate fear.¹¹ In this regard, it is employed in the following incantation to be enunciated on a Sunday, seven times in each of the four directions:

יהי רצון מלפניך יהוה אלהי ואלהי אבותי בשם השמות
האלה הרי הקם לאו כלי לוו פהל נלך אשר בהם כח
הרחמים שתצילני מן הפחד הזה

Transliteration:

*Y'hi ratzon milfanecha YHVH elohai v'elohei avotai,
b'shem ha-shemot ha-eilah, Hari Hakem Lav Keli Lov
Pahal Nelach, asher ba-hem ko'ach ha-rachamim
sh'tatzileni min ha-pachad ha-zeh*

Translation:

May it be your will *YHVH* my God and God of my father, in the name of these names, *Hari Hakem Lav Keli Lov Pahal Nelach*, which comprise the power of mercy, that you should save me from this fear.

This portion of the *Shem Vayisa Vayet* is employed as a protection against the Evil Eye,¹² and I am aware of the same set of Divine Names having been used to eliminate depression and bolster self esteem. As noted, the original instruction pertains to uttering this

incantation on a Sunday, i.e. from sunset on a Saturday to Sunset on a Sunday. However, I am aware of this incantation having been employed with equally good results, when sheer necessity dictated its use on any other day.

Regarding the Divine Name construct **צִיַת יִצְחָיִוֹתָהּ** (*Tzoyat' Yitzohayav't'ha*), I noted earlier that it can be employed in conjunction with its associated Spirit Intelligences for all manner of healing and protective purposes. In this regard I mentioned elsewhere, that “they also have the power to halt violent hail storms.”¹³

See: iv. *Depression, Melancholy & Low Self Esteem*; vi. *Enemies, the Evil Eye, Protection & Problems*; and vii. *Evil Spells, Demonic Forces & Spiritual Assault [against]*.

ii. Blessings, Abundance & Good Living

1. **אֲדֹנָי** (*Adonai*)
2. **יָתֵצִי** (*Yatotzi*)
3. **אֵי־דֹתֵנִצִּיֵּה** (*Ayadotonatziye*)
4. **אֲחַתְרִי־אֵל יְהִי יְהוָה צְבָאוֹת הַדִּירִירוֹן** (*Achat'ri'el Yah YaHeiViHei Tzva'ot Hadiriron*)
5. **אֲנַקְתָּם פַּסְתָּם פַּסְפָּסִים דִּיוֹנְסִים** (*Anaktam Pastam Paspasim Dionsim*)
6. **יָאֲהַדֹּנָהּ** (*Yahadonahi*)
7. **לֵלָה** (*Lelah*)

As noted elsewhere in this tome, the Divine Name combination **אֵי־דֹתֵנִצִּיֵּה** (*Ayadotonatziye*) is uttered on waking in the morning, as well as at night before falling asleep, to affect spiritual protection. The same Divine Name construct is also employed to affect the flow *Shefa* (Divine Abundance) in your life. However, it is worth noting that **אֲדֹנָי** (*Adonai*), the Divine Name which is said to bring longevity to all who invoke its support, as well as the Divine Name combination **יָאֲהַדֹּנָהּ** (*Yahadonahi*), the latter pertaining to the conjunction of *Tiferet* (Beauty—the “Solar Principle”), and *Malchut* (Kingdom—the domain of earthly existence), are more often than not considered to bring about the flow of blessings and abundance in our lives, i.e. when we can successfully align with them.¹⁴

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everything in creation, to the central Divine Name **יְהוָה** (*Shadai*) in your heart. As noted elsewhere,¹⁶ this procedure is worked quite easily, and can be enacted most successfully in the following manner:

- a. Memorise the twenty-four permutations of **יְהוָה** (*Adonai*).
- b. Focus on anything in your environment, whether it be a single object, person, etc., or the circumference of the greater horizon around you.
- c. Whilst keeping your mind steadily focussed on a chosen object or the circumference of the greater environment, bring the first of the twenty-four permutations to mind, and then enunciate or whisper the said permutation.
- d. “Inspeak” the *Adonai* permutation during the succeeding inhalation, as you draw your attention from the object/circumference towards your heart or solar plexus.
- e. Focus on the chosen physical zone, visualise the Divine Name **יְהוָה** (*Shadai*) glowing forth in this bodily area, and on the outbreath enunciate or whisper the Divine Name “*Shadai*.”
- f. Work this practice over a year, two permutations per zodiacal cycle. Otherwise repeat this procedure with all the permutations of *Adonai*, e.g. return your attention to the selected object or the greater circumference, visualise the second permutation focus on **יְהוָה** (*Adino*), the second permutation. Verbalise the permutation, “inspeak” it during the succeeding inhalation as you slide your intention into a selected locale in your body, i.e. heart, solar plexus, etc. Focus on the Divine Name *Shadai* established in the said bodily organ, and enunciate or whisper it on the exhalation. Slide your attention back to the circumference, and repeat the action with the third permutation, etc.
- g. When you have enacted the full procedure of correlating the twenty-four permutations of **יְהוָה** (*Adonai*) in the external circumference with the Name **יְהוָה** in the internal centre, end by uttering the standard Hebrew concluding blessing **ברוך שם כבוד מלכותו לעולם ועד** (*Baruch Shem K’vod Malchuto l’Olam Va’ed*.)

This is a particularly wonderful procedure, which is just an expanded version of the earlier addressed technique of pronouncing the Divine Name construct **יְהָדוֹנָהי** (*Yahadonahi*) whilst focussing on the “Circumference,” the larger parameter turning around you, followed by drawing the “Whole” towards the “Centre,” your heart during the next inhalation, and concluding by uttering the Divine Name **שַׁדַּי** (*Shadai*) in your heart. As mentioned, the Divine Name construct **יְהָדוֹנָהי** (*Yahadonahi*) equally facilitates an alignment with the free flow of Divine Abundance.

This very simple way of linking “Centre” with “Circumference” or aligning with Divine Abundance, can of course be greatly enhanced with additional Divine Names and incantations. In this regard, you might consider the Divine Name **לֵלָה** (*Lelah*). We are informed that the *gematria* of this, the sixth tri-letter portion of the “Name of Seventy-two Names,” equates with that of the Name **אֲדֹנָי** (*Adonai*), hence there is a close affinity between these two Divine Names.¹⁷ Furthermore, we are told that the **הֵיכַל יְהוָה** (*Heichal YHVH*—“Palace of *YHVH*”), i.e. the total abundance of Divine Manifestation, is expressed in **יְהָדוֹנָהי** (*Yahadonahi*), the Divine Name construct which conjoins **הוָה** and **אֲדֹנָי**, and which is said to be the “gate” through which our prayers and incantations “gain entry into the Divine Presence.” In this regard the *gematria* of the Name **לֵלָה** (*Lelah*) is again equal to that of the term **הֵיכַל** (*Heichal*), the Divine “Palace” comprising the “Whole.”¹⁸

As it is, the combination **לֵלָה** is a permutation of the word **הַלֵּל** (*Halel*—“Praise”), regarding which it is said **לֵלָה** (*Lelah*) pertains to “complete praise,” and furthermore that it combines the opposing principles of **דִּין** (*Din*—“Judgment” [also *Gevurah*—“Severity”]) and **רַחֲמִים** (*Rachamim*—“Compassion” [also *Chesed*—“Mercy”]) on the sefirotic Tree.¹⁹ As indicated, it is one of the Divine Names employed in engendering Divine Abundance and good living. In this regard I noted the teaching that the combination **לֵלָה** “unites within itself the **א** (*Alef*) from **אֶהְיֶה** (*Ehyeh*), the **י** (*Yod*) from **יְהוָה** (*YHVH*), the last letter of *Adonai*;

and the central ך in the Name אדני (Adonai). Just as in the Name אדני the central ‘judgment,’ indicated by the ך letter combination, is encompassed by the א of Ehyeh and the ך of the Ineffable Name, so is the Name להל an enclosure of ‘Mercy’ from every possible angle.”²⁰ In this manner, the aspect of ultimate origination, the “Crown” (Keter—Ehyeh), is aligned with the “Beauty” (Tiferet—YHVH) of Being, both encompassing the Din (Judgment) of physical existence, with mercy and grace. From practical perspectives, this means that the Divine Name להל (Lelah), and its associated Spiritual Intelligences, i.e. גבריאל (Gavri’el), חניאל (Chani’el), יופיאל (Yofi’el), חסדיאל (Chasdi’el) and סנביאל (Sanbi’el), can likewise be included in the working of aligning oneself with the free flow of Divine Abundance.

It should be noted that in terms of blessings, abundance, good living, success and personal empowerment, the Divine Name construct אנקתם פסתם פספסים דיונסים (Anaktam Pastam Paspasim Dionsim) is particularly important. In this regard, the following brief practice incorporating the first five words of the wellknown “Priestly Blessing,” as well as its directly affiliated Divine Name construct, i.e. Anaktam Pastam Paspasim Dionsim is very effective. In this instance, you simply close your eyes, and utter Numbers 6 verse 24 as well as the first two words of verse 25 in a low voice, saying יהוה וישמרך יאר יהוה (Y’varech’cha YHVH v’yishm’recha ya’er YHVH—“YHVH bless thee and keep thee, shine YHVH”). This is followed by the enunciation in a low voice of אנקתם פסתם פספסים דיונסים (Anaktam Pastam Paspasim Dionsim).

See: ix. Finances, Livelihood, Success & Victory [all endeavours]; and xii. Love, Charm, Kindness, Mercy, Joy & Personal Empowerment.

iii. Defence & Rescue [Countering Physical Assault]

1. אגלא (Agala’a)
2. אהיה (Ehyeh)
3. איהייה (Eyah’yayeyeh)
4. אלהיה (Elhoyevah)

5. בוווו (B'v'vavava)
6. טפטפיה (Taftafyah)
7. יהוה (vocalised Yihaveh)
8. יוהך כלך (Yohach Kalach)
9. ייהייה (Yiyihayaveyeh)
10. יי (vocalised Yiyaye)
11. כוזו במוכסז כוזו (Kuzu B'mochsaz Kuzu)
12. כלי (Keli)
13. לו (Lov)
14. מצמצית (Matzmatzit [M'tzamtzit])
15. צמרכד (Tzemirochda)
16. קירפוגורים (Kiripogorim)

It should be noted that the expression כוזו במוכסז כוזו (*Kuzu B'mochsaz Kuzu*), the transposition and severe aspect of the phrase יהוה אלהינו יהוה (*YHVH Eloheinu YHVH*) and one of the Divine Name constructs affiliated with the sphere of *Gevurah* (Might/Severity) on the sefirotic tree,²¹ is employed to invoke the highest powers of protection. As noted earlier, the Divine Name combination *Kuzu B'mochsaz Kuzu* features amongst the set of Divine Names employed to overcome anxiety and fear, and which I noted elsewhere is conjoined with the Ineffable Name, as well as the Divine Name טפטפיה (*Taftafyah*), to form “a most potent magical device, one which is understood to afford the greatest protection in all sorts of dangerous circumstances.”²²

כלי (*Keli*), the eighteenth tri-letter portion of the *Shem Vayisa Vayet*, as well as its conjunction with the Divine Name אהיה (*Ehyeh*), i.e. אכהלייה (*Ekeh'liyeh*), with the support of the angels עזריאל (*Azri'el*), טרסיאל (*Tarsi'el*) and אופניאל (*Ofani'el*), are said to have “enormous power to protect one against enemies and attackers.”²³ In this regard, we should consider the Divine Name construct לו (*Lov*) which is termed the “Name of Fear.” This nineteenth tri-letter portion of the “Name of Seventy-two Names” is conjoined with the Name אלהייה (*Elhoyeva*), i.e. אלהייה (*Elhoyeva*), and employed in conjunction with the Spirit

Intelligences **קפקפונאל** (*Kafkifon'el*), **חזיאל** (*Chezi'el*) and **שמריאל** (*Shamri'el*), to instill fear and trepidation, e.g. in the hearts of attackers.²⁴

See: i. *Anxiety, Fear, Terror & Nightmares (Night Demons)*; iv. *Depression, Melancholy & Low Self Esteem*; v. *Disagreements, Strife & War (Eradicating)*; vi. *Enemies, the Evil Eye, Protection & Problems*; and vii. *Evil Spells, Demonic Forces & Spiritual Assault [against]*.

iv. Depression, Melancholy & Low Self Esteem

1. **אנקתם פסתם פספסים דיונסים** (*Anaktam Pastam Paspasim Dionsim*)
2. **עלם** (*Elem*)
3. **הרי הקם לאו כלי לוו פהל נלך** (*Hari Hakem Lav Keli Lov Pahal Nelach*)
4. **כהת** (*Kahet*)

Whilst the Divine Name combination *Anaktam Pastam Paspasim Dionsim* is employed in Hebrew incantations and *Kameot* (amulets) for a variety of purposes,²⁵ in terms of alleviating depression the greatest success can be achieved by simply whispering this Divine Name construct as a *Hagah* (Hebrew mantra) inside your heart, solar plexus or “Nil Centre.” Curiously enough, the same Divine Name combination is employed to counteract a low personal self esteem, a condition which often feeds melancholy and depression.

I have elected to include the **עלם** (*Elem*) portion of the “Name of Seventy-two Names” here, even though it is not specifically employed to relieve the listed psychological conditions. However, as many readers would know quite well, depression and melancholy may result from disillusionment with life, and this can often lead to great bitterness, and *Elem* is said to have the power to heal the heart of an embittered individual.²⁶

כהת (*Kahet*), the eighth tri-letter portion of the *Shem Vayisa Vayet*, is employed in conjunction with its ruling Spirit Intelligences, i.e. **אוריאל** (*Ori'el*) and **בגיאן** (*Bagi'an* [בגיאן—*Big'an*]), to eliminate the “filthy husks” (*Klipot*), i.e. all the frustrating forces which attach themselves to our being.²⁷ These

forces would include all manner of personal fears, insecurities, etc., which you have might have incorporated into your life.

v. Disagreements, Strife & War (Eradicating)

1. אֵיִהִיִּיה (Eyah' yayeyeh)
2. אֵל שַׁדַּי (El Shadai)
3. אֵלָד (Elad)
4. יֵאֱהָבִיבִגְהָ (Yi'ahaviv'geha)
5. מַהֲשֵׁ (Mahash)

Employing the Divine Name construct יֵאֱהָבִיבִגְהָ (Yi'ahaviv'geha) to nullify strife in a community necessitates a specific magical procedure, which has to be worked in the following exact format to be successful:²⁸

- a. Recite *Numbers 13:28* reading:

אָפֶס כִּי עָז הָעָם הָיָשָׁב בָּאָרֶץ וְהָעָרִים בְּצֻרוֹת
גְּדֹלַת מְאֹד וְגַם יְלָדֵי הָעֵנָק רָאִינוּ שָׁם

Transliteration:

*Efes ki az ha-am ha-yoshev ba'aretz v'he'arim
b'tzurot g'dolot m'od v'gam y'lidei ha'anak ra'inu
sham*

Translation:

How be it the people that dwell in the land are fierce, and the cities are fortified, and very great, and moreover we saw the children of *Anak* there.

- b. Mentally combine and enunciate the following Divine Name construct:

יֵהָבִי (Yihav'ha)
אֵבִיגְ (Avige)
יֵאֱהָבִיבִגְהָ (Yi'ahaviv'geha)

- c. Conclude by uttering the following adjuration of the angel פֶּרַחִי־אֵל (Perachi'el):

vi. Enemies, the Evil Eye, Protection & Problems

1. אבגיטצ קרעשטן נגדיכש בטרצתג חקבטנע יגלפזק
(*Avgitatz Karastan Nagdichesh Batratztog*
Chakvetna Yaglefzok Shakutzit)
2. אגלא (*Agala'a*)
3. אדירירון (*Adiriron*)
4. אהיה (*Ehyeh*)
5. אידתנצי (*Ayadotonatziye*)
6. אכא (*Acha*)
7. אכהלייה (*Ekeh'liyah*)
8. אכתריאל (*Achatrei'el*)
9. אלהים (*Elohim*)
10. אמהנידה (*Emeh'nayedah*)
11. אנהליכה (*Eneh'layechah*)
12. אנקתם פסתם פספסים דיונסים (*Anaktam Pastam*
Paspasim Dionsim)
13. אקנב (*Akanav or Aknav*)
14. אתניק (*Atneik*)
15. הרי הקם לאו כלי לוו פהל נלך (*Hari Hakem Lav Keli*
Lov Pahal Nelach)
16. והו ילי סיט עלם מהש ללה אכא כהת הזי אלד לאו
ההעזל מבה הרי הקם לאו כלי לוו פהל נלך ייי
מלה חהו נתה האא ירת שאה ריי אום לכב ושר יחו
להח בוק מנד אני חעם רהע ייז ההה מיך וול ילה
סאל ערי עשל מיה והו דני החש עמם ננא נית מבה
פוי נמם ייל הרח מצר ומב יהה ענו מחי דמב מנק
(*Vehu Yeli Sit Elem Mahash*
Lelah Acha Kahet Hezi Elad Lav Hahah Yezel Mebah Hari
Hakem Lav Keli Lov Pahal Nelach Yeyay Melah Chaho
Netah Ha'ah Yeret Sha'ah Riyi Om Lekav Veshet Yichu
L'hach Kevek Menad Ani Cha'am Reho Yeyiz Hahah Mich
Veal Yelah Se'al Ari Eshal Mih Vehu Dani Hachash)

The Divine Name construct **אֶמֶה־נִידָה** (*Emeh'nayedah*), is constructed from the conjunction of **מִנָּד** (*Menad*) with the Divine Name **אֶהְיֶה** (*Ehyeh*). This Divine Name combination is employed with the support of the Spirit Intelligence **סַנְוֵרִי'אֵל** (*Sanveri'el*), “to strike the eyes of an enemy with flashes of blinding light.”³³ Interestingly enough, the seventh tri-letter portion of the *Shem Vayisa Vayet*, **אָכָא** (*Acha*), is employed in conjunction with the Divine Name **אֶהְיֶה** (*Ehyeh*), as well as the three Spirit Intelligences associated with this portion of the “Name of Seventy-two Names,” i.e. **אֹפַנִי'אֵל** (*Ofani'el*), **עֲזַרִי'אֵל** (*Azri'el*), **טַרְסִי'אֵל** (*Tarsi'el*), to equally strike an enemy with temporary blindness.

The term **הַכָּה** (*Haket*—“to smite”) is a permutation of **כַּהֵת** (*Kahet*). This indicates the magical use of the eighth tri-letter portion of the “Name of Seventy-two Names” to be about punishment and corrective measures. We are informed that another permutation of the said Divine Name construct, i.e. **תַּכָּה** (*Tekah*), has the power to save an individual from evil persons.³⁴ The twenty-third tri-letter portion of the *Shem Vayisa Vayet*, **מֶלֶח** (*Melah*), is vocalised for protection when travelling or wandering around alone at night, and **מֶצֶר** (*Metzer*), the sixtieth tri-letter portion of the “Name of Seventy-two Names” is employed as a protection against the “evil eye.”³⁵

It may come as a surprise that the Divine Name construct **יָאֵהֱדוֹנָהּ** (*Yahadonahi*), which I noted earlier pertains to “the total abundance of Divine Manifestation,” is also employed for the purposes protection. In this regard, it features particularly prominently in protection amulets,³⁶ and is equally employed in the following magical procedure:

1. Commence by enunciating the Divine Name combination **יָאֵהֱדוֹנָהּ אֶהְיֶה יְהוָה יוֹחַ כֶּלֶךְ שְׁדַי** (*Yahadonahi Eh'yeh Yihav'ha Yohach Kalach Shadai*);
2. Conclude by pronouncing the following adjuration:
**בְּשֵׁם אָבִי יֵתֵץ קֶרַע שְׂמֵן נֶגֶד יִכָּשׁ בְּתֵר צִתָּג חֶקֶב טֶנֶע
 יִגַּל פֶּזֶק שְׁקוֹ צִית בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם
 וָעֶד וּבְשֵׁם אֱלֹהֵי שְׁמוֹת הַמַּלְאָכִים אֲרִגְמָן אוּרִי'אֵל**

רפאל גבריאל מיכאל נוריאל לתארו ל'ב סייג וגדר
ומשמרת ל' [.....name of Individual.....] מעתה ועד עולם
אמן בן יהי רצון

Transliteration:

*B'shem AViGe YaToTzi KaRo' SaTaN' NaGiDa
YeiCheiSha BiTaRo TzaTaG' CheKeVa Tin'I YaGaLi
P'Z'Kei ShuKoVa TzoYaT' Baruch Shem K'vod Malchuto
l'Olam Va'edu 'b'shem eilu shemot ha-malachim Argaman
Ori'el Rafa'el Gavri'el Micha'el Nuri'el Lot'eiravloyiv
(Psalm 91:10 abbreviation) siyag v'geder v'mishmeret
l'[.....name of Individual.....] me'atah va'ed olam Omein chen
y'hi ratzon*

Translation:

In the name *AViGe YaToTzi KaRo' SaTaN' NaGiDa
YeiCheiSha BiTaRo TzaTaG' CheKeVa Tin'I YaGaLi
P'Z'Kei ShuKoVa TzoYaT'* Blessed be the Name of His
glorious Kingdom throughout eternity, and in the written
names of these angelic messengers *Argaman Ori'el Rafa'el
Gavri'el Micha'el Nuri'el Lot'eiravloyiv (Psalm 91:10)*, a
fence and boundary and safeguard for [.....name of
Individual.....] from now unto eternity, *Amen* thus be it so
willed.

The Divine Name **נְעוּרִיִּרוֹן** (*N'oriyiro'un*) is one of several
Names said to represent the power of the Divine One in specific
ways.³⁷ *N'oriyiro'un* is employed in conjunction with the Divine
Names **מַצְמַצִּית** (*M'tzamtzit* or *Matzmatzit*) and **אגלא'א** (*Agala'a*)
to ward off physical assault, i.e. knife attacks.³⁸

See: i. *Anxiety, Fear, Terror & Nightmares (Night Demons)*; iv.
Depression, Melancholy & Low Self Esteem; vii. *Evil Spells,
Demonic Forces & Spiritual Assault [against]*; and viii. *Evil
Tongue, Slander & Backbiting [against]*.

vii. Evil Spells, Demonic Forces & Spiritual Assault [against]

1. Psychic & Spiritual Assault:

אגלא'א (*Agala'a*)

אגלא'א וְהוּ יְלִי סִיט עֵלֶם מַהֲשׁ לֵלָה אגלא'א (*Agala'a Vehu
Yeli Sit Elem Mahash Lelah Agala'a*) [Say twelve times]

אדירירון (*Adiriron*)

אקנב (*Akanav* or *Aknav*)

בדפטיאל (*B'dafti 'el*)

טפטפיה (*Taftafyah*)

יהוה (vocalised *Yihaveh*)

יוהך כלך (*Yohach Kalach*)

ייהייה (*Yiyihayaveyeh*)

ייהייה (vocalised *Yiyaye*)

צית יצהיותה (*Tzoyat' Yitzohayav't'ha*)

צמרכד (vocalised *Tzemirochda*)

קרע שטן (*K'ra Satan*)

2. General:

אבג יתצ קרע שטן נגד יכש בתר צתג חקב טנע יגל

צית פזק שקו (*Avige Yatotzi Karo' Satan' Nagida Yeicheisha Bitaro Tzatag' Chekeva Tin'i Yagali P'z'kei Shukova Tzoyat'*)

אדירירון אדירירון (*Adiriron [Adiryaron]*) or אדירירון (*Adiriron Adiron*)

אהיה (*Ehyeh*)

איהייה (*Eyih' yayeyeh*)

אלהים (*Elohim*)

אנהל יכה (*Eneh' layechah*)

אקנב (*Akanav* or *Aknav*)

אתנק (*Atneik*)

אנקתם פסתם פספסים דיונסים (*Anaktam Pastam Paspasim Dionsim*)

הרי (*Hari*)

והו ילי סיט עלם מהש ללה אכא כהת הזי אלד לאו

ההעיוזל מבה הרי הקם לאו כלי לוו פהל נלך ייי

מלה חהו נתה האא ירת שאה ריי אום לכב ושר יחו

להח בוק מנד אני חעם רהע ייז ההה מיך וול ילה

סאל ערי עשל מיה והו דני החש עמם ננא נית מבה

פוי נמם ייל הרח מצר ומב יחה ענו מחי דמב מנק

איע חבו ראה יבם היי מום (*Vehu Yeli Sit Elem Mahash*)

*Lelah Acha Kahet Hezi Elad Lav Hahah Yezel Mebah Hari
Hakem Lav Keli Lov Pahal Nelach Yeyay Melah Chaho
Netah Ha'ah Yeret Sha'ah Riyi Om Lekav Veshet Yichu
L'hach Kevek Menad Ani Cha'am Reho Yeyiz Hahah Mich
Veval Yelah Se'al Ari Eshal Mih Vehu Dani Hachash
Omeh Nena Nit Mivah Poi Nemem Yeyil Harach Metzer
Umab Yahah Anu Machi Dameb Menak Iya Chavu Ra'ah
Yabam Hayi Mum)*

יֵהָדוֹנָהי (*Yahadonahi*)

יְהוָה יִהְיֶה יוֹהָה הוּהִי הוּיָה הָהִי (Twelve Banners

וְהִיָּה וְהָהִי וְיִהְיֶה הִיָּה הִיָּה הָהִי)

יְהוָה צְבָאוֹת (*YHVH Tzva'ot*)

יְלִי (*Yeli*)

כָּהֵת (*Kahet*)

כוּזוּ בְּמוֹכְסָז כּוּזוּ (*Kuzu B'mochsaz Kuzu*)

לָאֵו (*Lav*)

לְתֵאֲרוּלִיב הִלְיוֹיִשִׁי גַמְחַעֲאִיב אֲבוּבוּבִיאַנ
(*Lot'eiravloyiv Hiloyav'yishoy Gamicha'a'ayivi
Eivav'vavav'y'ena*)

מַצְפִּץ (*Matz'patz [Matzapatza]*)

עֲשֻׁזֵי (*Ashtzei [Oshotziyi]*)

שְׁקוֹ יִשְׁהַקוּוֹה (*Shukova Yishuhakov'vaha*)

שְׁדַי (*Shadai*)

שְׁמַעִיָּה (*Sh'ma'ayah*)

The אֲגָלָא (*Agala'a*) acrostic is uttered seven times to cut “psychic bonds,” and to counteract all manner of psychic assault. Likewise, the first six tri-letter combinations of the “*Shem Vayisa Vayet*” are employed in conjunction with *Agala'a*, and uttered twelve times to affect the same. It is also worth noting that the Divine Name אֲדִירִירוֹן (*Adiriron*), associated with the term אֲדִיר (*adir*—“mighty”), is considered amongst the most powerful Names invoked against evil and Demonic Forces. As it is, *Adiriron* is the Divine Name affiliated with the first letter of the “Forty-two Letter Name of God,”³⁹ and is also one of three Divine Names which are said to pertain directly to the Divine One. In this regard we are told

“*Adiriron* is His Power.”⁴⁰ This Divine Name also employed to disperse bad odours,⁴¹ to calm violent storms,⁴² and to banish evil from a residence. In terms of the latter aim, we are instructed to say the Divine Name combination אֲדִירִירוֹן אֲדִירִירוֹן (*Adiriron Adiron*) seven times. The very potent Divine Name בְּדַפְטִי'אֵל (*B'dafti'el*) is uttered three times to affect the same outcome.

Regarding הָרִי (*Hari*), the fifteenth tri-letter portion of the *Shem Vayisa Vayet*, we are informed that a permutation of this Divine Name reads יָרָה (*Yarah*—“to throw” or “to cast”). This is said to indicate that “whilst the Name *Hari* pertains to *Chesed* (Lovingkindness) and *Rachamim* (Mercy), it can be converted to *Yarah*, a quality of *Din* (Judgment).”⁴³ This Divine Name construct is sometimes conjoined with the Divine Name אֶהְיֶה (*Ehyeh*), i.e. אֶהְיֶה הָרִי (*Ehah'riyeh*), which we are told is then employed in conjunction with its associated Spirit Intelligences, i.e. נוֹרִי'אֵל (*Nuri'el*), שׁוּרִי'אֵל (*Suri'el*), יָדִיעֵ'אֵל (*Yadi'el*) and צוּרִי'אֵל (*Tzuri'el*) for a variety of purposes, besides its use in the weakening of demonic forces. We are told that, amongst others, it will not only alleviate the wrath of a judge, but will cause him/her “to know what is in the hearts of ‘*ba'alei dinim*,’ i.e. lawyers and advocates, and hence to determine the correct judgment in legal matters.”⁴⁴ In this specific regard, I have had the opportunity of employing this very Divine Name combination and associated Spirit Intelligences, to alert a judge to the underhand machinations of an advocate. I simply focussed my attention on the said judge, and uttered the Divine Name construct אֶהְיֶה הָרִי (*Ehah'riyeh*) three times, followed by the listed names of the four affiliated Spirit Intelligences. This Divine Name construct and associated Spirit Intelligences are equally employed “to acquire lucidity on the words of the *Torah*,” “to get clarity on world affairs,” and even “to coerce people into doing your bidding.”⁴⁵

The Divine Name combination אֶנְהֵל יָכָה (*Eneh'layechah*) is constructed from the combination of נֶלַךְ (*Nelach*), the twenty-first portion of *Shem Vayisa Vayet*, and the Divine Name אֶהְיֶה (*Ehyeh*). We are told this Divine Name combination has “the power to do many things in the world.”⁴⁶ In this regard, it is

enunciated in conjunction with its associated Spirit Intelligences, i.e. אַהֲבִי'אֵל (*Ahavi'el*), שְׁבִרִי'אֵל (*Shavri'el* [שְׁמִרִי'אֵל—*Shamri'el*]), בִּרְכִי'אֵל (*Barchi'el*), בּוֹ'אֵל (*Bo'el*), and עֲזִרִי'אֵל (*Azri'el*). Besides being employed to remove evil and any harmful effects which might have ensued after having encountered evil, it is employed as an amulet which is worn on the arm for protection, written on a shard of clay to be cast into the sea to calm raging waters, and uttered when travelling to halt fatigue. I noted elsewhere that in terms of the latter application, it is interesting that the Hebrew word *Nelech* (נֵלֵךְ) means “we will walk.”⁴⁷

The Divine Name construct אֵיִהִיִּיָּה (*Eyih'yayeyeh*) is a combination of יִי (vocalised *Yiyaye*), the twenty-second tri-letter portion of the *Shem Vayisa Vayet*, and the Divine Name אֵהִיָּה (*Ehyeh*). This Divine Name construct is employed in conjunction with affiliated Spirit Intelligences, i.e. כִּרְמִי'אֵל (*Karmi'el*), לִסִּי'אֵל (*Lasi'el*) and פּוֹעִי'אֵל (*Po'eiyel*), to counteract all evil, as well as to extinguish fires, to cross rivers, to protect against floods and conflagrations, and as protection in times of great need, e.g. in war situations, during civil unrest and to counter physical assault, etc. It should be noted that the Divine Name יִי (again vocalised *Yiyaye*) is also conjoined with the Ineffable Name (articulated *Yihaveh*), and employed in conjunction with the Spirit Intelligence יִשְׂרָאֵל הַזָּקֵן (*Yisra'el ha-zaken*—“Israel the Elder”) for purposes of protection against forces of evil. In this regard, the following incantation is particularly effective, whether it is spoken or employed as an amulet:⁴⁸

מֶלֶךְ אֵל עֲלִיּוֹן יִשְׂרָאֵל הַזָּקֵן בִּשְׁם יִי וּבִמְקוֹרּוֹ יְהוֹה
וּכְאֲשֶׁר הוּא עִם מְקוֹרּוֹ יְהוֹה כֹּזֵה יִי־הַיּוֹיָה שֶׁתִּשְׁמְרֵנִי
מִכָּל שִׂידִין וְלִילִין וְלִילִיתִין וּמִזִּיכִין וְרוּחֹת וּמְכָל
אָדָם רָע וּמִלִּשׁוֹן הָרָע וּמִכָּל פֶּגַע רָע בֵּין בִּשְׁכָבִי בֵּין
בִּקְוָמִי בֵּין בִּשְׁבֹתִי בֵּין בְּהִלִּיכְתִּי בֵּין בְּבֵיתִי בֵּין בִּשְׂדֵה
וְלֹא יֵאָרֶע לִי שׁוּם נֹזֵק מִצַּד שׁוּם בְּרִיָּה מִבְּרִיּוֹת אֲשֶׁר
בְּרָא יְהוֹה אֱלֹהֵינוּ בְּעוֹלָמוֹ מֵעַתָּה וְעַד עוֹלָם בִּשְׁם יִי
וּמְקוֹרּוֹ כְּנוֹזֵכַר

confidence.⁵⁰ It reads קדוש קדוש אדני צבאות (*Kadosh Kadosh Adonai Tzva'ot*).

See: i. Anxiety, Fear, Terror & Nightmares (Night Demons); iii. Defence & Rescue [Countering Physical Assault]; iv. Depression, Melancholy & Low Self Esteem; v. Disagreements, Strife & War (Eradicating); vi. Enemies, the Evil Eye, Protection & Problems; and viii. Evil Tongue, Slander & Backbiting [against].

viii. Evil Tongue, Slander & Backbiting [against]

1. איטון (*Iton*) or איטימון (*Itimon*)
2. טכסיסיה (*Tichasayosayihei*)
3. יהוה (vocalised *Yihaveh*)
4. ייהייה (*Yiyihayaveyeh*)
5. יי (vocalised *Yiyaye*)
6. ינהגודה (*Yinahagiv'daha*)
7. צורטק (*Tzurtak*)
8. צמרכד (vocalised *Tzemirochda*)

See: i. Anxiety, Fear, Terror & Nightmares (Night Demons); iv. Depression, Melancholy & Low Self Esteem; vi. Enemies, the Evil Eye, Protection & Problems; and vii. Evil Spells, Demonic Forces & Spiritual Assault [against].

ix. Finances, Livelihood, Success & Victory [all endeavours]

1. אהיה אשר אהיה (*Ehyeh asher Ehyeh*)
2. אכטריאל (*Achatrī'el*)
3. אכטריאל יה יהוה צבאות הדירירון (*Achatrī'el Yah YaHeiViHei Tzva'ot Hadiriron*)
4. אלהייה (*Elhoyeva*)
5. אתיך or אתך (*Eticha or Et'cha*)
6. בהנו (*Behanu*) or בינו (*Binu*)
7. דני (*Dani*)
8. סנמבר מגף כרר זג מכב ידד סזהסן מתא סדסבר
הסבקסד אדאהב (*Sanamav'ra t'gaf b'rar zag m'chav y'ded s'zah'san tete s'dosv'ra hosvakos'd idiheva*)
9. פזק יפהזוקה (*P'z'kei Yif'haz'v'keiha*)
10. צלח (*Tzelach*)

I have addressed the Divine Name **אֶחָטְרִי'אֵל** (*Achat'ri'el*) earlier in terms of its harmonic affiliation with the *Yohach Kalach* Guardian Spirits, and noted it in terms of its protective powers. However, it is equally employed to empower general well-being, and, as noted earlier, is used conjointly with any Divine Name so as to increase the effectiveness of the latter.

The Divine Name construct **אֶתִּיךְ** (*Eticha*) was derived from the portion of *Psalms 145:16* reading **פֹּתַח אֵת יָדְךָ** (*Pote'ach et yadecha*—"Thou openest Thy hand"),⁵¹ which we addressed earlier in terms of personal hexagrams employed for making a good living and financial success. Here again we find that this Divine Name construct, as well as the Divine Name combination **בְּהַנּוּ** (*Behanu*) or **בִּינּוּ** (*Binu*), are employed in both Hebrew amulets and incantations to generate success in all endeavours.⁵² As it is, the same result can be achieved by simply uttering any of the listed Divine Names three times every now and again. The same applies to the Divine Name **דָּנִי** (*Dani*), the fiftieth tri-letter portion of the *Shem Vayisa Vayet*, which is employed in the generation of prosperity.⁵³

We noted earlier that the Divine Name construct **לִי** (*Lov*) is conjoined with the Name **אֵהְיָה**, in order to form the Divine Name combination **אֵלְהוּיָהּ** (*Elhoyeva*), which is employed conjointly with the Spirit Intelligences **קַפְּקִפּוֹנָאֵל** (*Kafkifon'el*), **חֶזִי'אֵל** (*Chezi'el*) and **שִׁמְרִי'אֵל** (*Shamri'el*), for the purposes of instilling fear and trepidation. However, the same Divine/Angelic Name combination is employed in the fulfillment of dreams, hence it can be employed for the listed purposes of this section.⁵⁴

The combination **אֶחָטְרִי'אֵל יְהִי יְהוָה צְבָאוֹת הַדִּירִירוֹן** (*Achat'ri'el Yah YaHeiViHei Tzva'ot Hadiriron*) affords a union with very lofty "Spiritual Forces," and is thus employed for personal empowerment, as well as to bring success in business and in all personal endeavours.⁵⁵

See: ii. Blessings, Abundance & Good Living; and xii. Love, Charm, Kindness, Mercy, Joy & Personal Empowerment.

x. Health & Healing

1. Bloating Stomach:
כַּהֶת (*Kahet*)
2. Epilepsy:
נֶלַךְ (*Nelach*)
3. Eyes:
אֵהִיָּה (*Ehyeh*)
אֱלֹהֵי'הָ (*Elah 'yev 'h*'),
אַצְצִפִּירוֹן (*Atzatz 'firon*)
לֹאוֹ (*Lav*)
4. Fever:
אֶגְלָא (*Agala 'a*)
אֶנְרָנַל (*Enar 'nal*)
סִיט (*Sit*)
5. General:
אֶגְלָא (*Agala 'a*)
אֵידֶתְנִצִּי (*Ayadotonatziye*)
אֶנְרָנַל (*Enar 'nal*)
בִּדְפִטִּי'אֵל (*B 'dafti 'el*)
הַגֵּעַ יְהִדְרִי וְאֶעֱאֵל (*Hago 'a y 'hadri v 'a 'a 'el*)
יִתְצִי (*Yatotzi*)
כּוֹזֻיָּהוּ יֵלִי (*Kozuyaho Yeli*)
שְׁדַי (*Shadai*)
צִיַּת (*Tzoyat '*)
צִיַּת יִצְחָיָהוּ (*Tzoyat ' Yitzohayav 't 'ha*)
6. Plagues/Epidemics & Contagious Diseases
אֶגַּף נֶגַף שֶׁגַּף (*Agaf Nagaf Shagaf*)
אַזְבוּגָה (*Azbugah*)
יֹהַךְ כֶּלֶךְ (*Yohach Kalach*)
מַהֲשׁ (*Mahash*)
מִצְמִצִּית (*M 'tzamtzit [Matzmatzit]*)
נְעוּרִירוֹן (*N 'oriyiro 'un*)
צִדְנִלְבֶּשׁ קַהֲסִמְגַת פִּגְמִכָּאָר (*Tzod 'n 'lobosh Koh 's 'mogot Pogm 'ko 'or*)

שדי (Shadai)

שדי שיד דיש דשי ישד ידש (six permutations vocalised *Shadaya Shayada Dayasha Dashaya Yashada Yadasha*)

7. Toothache:

אל שדי צבאות (El Shadai Tzva'ot)

כַּהֵת (*Kahet*), the eighth tri-letter portion of the *Shem Vayisa Vayet*, is employed to halt the rupture of bloated intestines, and whilst נֶלַךְ (*Nelach*), the twenty-first portion of the “Name of Seventy-two Names,” is said to be uttered to support someone who is falling, I have been informed that it relieves epilepsy (“falling sickness”) when uttered repeatedly.⁵⁶

We have already considered the importance of the Divine Name אַגְלָא (*Agala'a*) in magical healing practices, but it is worth noting that since this Divine Name deals with the elimination of excess heat, it is equally employed against fires and infernos. It should be noted that the Divine Name אֶנַרְנַל (*Enar'nal*) is equally and especially good for alleviating fever.⁵⁷ It can be employed by thinking of, or looking at, an individual so indisposed, and then to whisper this Divine Name three times on three consecutive exhalations.

The successful application of סִיט (*Sit*), the third tri-letter portion of the *Shem Vayisa Vayet*, in order to reduce and eliminate fever, necessitates it being vocalised in conjunction with the words אֲנִי חַי (*Ani Chai*—“I am Living”), and the appellative חַמָּאֵל (*Ch'ma'el* [*Chama'eI*]),⁵⁸ the Spirit Intelligence whose Name means “Heat of God.” It should also be noted that מַהַשׁ (*Mahash*), the fifth tri-letter portion of the “Name of Seventy-two Names,” which is listed in terms of healing contagious diseases, i.e. plagues, is also uttered when you overhear an indisposed individual praying for healing.⁵⁹

The Divine Name בְּדַפְטִיֵּאל (*B'dafti'el*), which we noted “rebukes Evil,” is equally employed for healing purposes both in Hebrew amulets and incantations.⁶⁰ If you wish to use it in a more direct manner in terms of an individual who is seriously indisposed, you would simply align your breathing cycle with that

2. Mercy:
 הוה יהוה (pronounced *EihveH Yaheivihei*)
 אהיה אשר אהיה (*Ehyeh asher Ehyeh*)
 והו ילי סיט עלם מהש ללה אכא כהת הזי אלד לאו
 ההע יזל מבה הרי הקם לאו כלי לוו פהל נלך ייי
 מלה חהו נתה האא ירת שאה ריי אום לכב ושר יחו
 להח כוק מנד אני חעם רהע ייו ההה מיך וול ילה
 סאל ערי עשל מיה והו דני החש עמם ננא נית מבה
 פוי נמם ייל הרח מצר ומב יהה ענו מחי דמב מנק
 (Vehu Yeli Sit Elem Mahash
 Lelah Acha Kahet Hezi Elad Lav Hahah Yezel Mebah Hari
 Hakem Lav Keli Lov Pahal Nelach Yeyay Melah Chaho
 Netah Ha'ah Yeret Sha'ah Riyi Om Lekav Veshet Yichu
 L'hach Kevek Menad Ani Cha'am Reho Yeyiz Hahah Mich
 Veval Yelah Se'al Ari Eshal Mih Vehu Dani Hachash
 Omem Nena Nit Mivah Poi Nemem Yeyil Harach Metzer
 Umab Yahah Anu Machi Dameb Menak Iya Chavu Ra'ah
 Yabam Hayi Mum)
 יגלפזק (vocalised *Y'galp'zak*)
 שקו ישהקווה (*Shukova Yishuhakov 'vaha*)
3. Joy & Pleasure:
 אדירירון (*Adiriron*)
 יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה יהוה (Twelve Banners)
 והיה והיה והיה והיה והיה והיה והיה והיה והיה והיה והיה
 הלז (*Heilaze*)
 פזק (*P'Z'Kei*)
4. Personal Empowerment:
 איההיהה (*Eyah 'hayehah*)
 אכתריאל (*Achatrī'el*)
 אנקתם פסתם פספסים דיונסים (*Anaktam Pastam
 Paspasim Dionsim*)
 אקנב (*Akanav* or *Aknay*)
 אכתריאל יה יהוה צבאות הדירירון (*Achatrī'el Yah
 YaHeiViHei Tzva'ot Hadiriron*)
 צית יצהיותה (*Tzoyat' Yitzohayav't'ha*)

We know that the so-called “Twelve Banners” can be employed for virtually any purposes, but, as noted elsewhere, the “Name of Joy,” i.e. אֲדִירִירוֹן (*Adiriron*) said to mean “the Mighty One sings,” is of particular importance in cultivating joy and happiness in your life.⁶⁵ Furthermore, as mentioned earlier, this Divine Name is equally employed in keeping malevolence and evil forces at bay, both in terms of self and home. In this regard, it is worth noting that the employment of the Divine Name *Adiriron*, with the appropriate “God Force” and with great feeling appreciation, in incantations and *Haga’ot* (mantras) is enormously effective.

The Divine Name construct אֵיְהִי־יָהּ (*Eyah’hayehah*) comprises a combination of יָהּ (*Yahah*) and the Divine Name אֵהִי. This Divine Name combination is utilised in conjunction with the associated Spirit Intelligences הַבִּיאֵל (*Havi’el*), יְהוֹאֵל (*Yeho’el*), הַפִּיאֵל (*Hafi’el*) and דָּנוּאֵל (*Danu’el*), “to cause one to be respected and to receive honour for ones accomplishments.”⁶⁶

It is said the Divine/Angelic Name אַחַתְרִיאֵל (*Achatri’el*) will stir great love amongst a married couple, and will equally make a woman greatly beloved by all who meet her. As we noted earlier, this Divine/Angelic Name is equally employed for protection against the Evil Eye, and particularly against hatred, etc.⁶⁷ In this regard, it is said that *Achatri’el* will nullify all evil spells intended to disrupt or harm a loving couple. This Divine Name is often employed in conjunction with other Divine Names. For example, the Name שְׁקוֹ (*Shukova*) is employed in conjunction with אַחַתְרִיאֵל (*Achatri’el*) to halt torrents and floods. In this regard, we are instructed to think or whisper אַחַתְרִיאֵל בְּשֵׁם שְׁקוֹ (*Achatri’el b’shem ShuKoVa*—“*Achatri’el* in the Name of *ShuKoVa*”), and it is said the deluge will abate.⁶⁸

I have addressed the Divine Name construct אֵנְהִי־יָכָה (*Eneh’layechah*) earlier in terms of its powers of protection, however the same Divine Name combination and associated Spirit Intelligences, i.e. אַהֲבִיאֵל (*Ahavi’el*), שְׁבִרִיאֵל (*Shavri’el* [שְׁמִרִיאֵל—*Shamri’el*]), בִּרְכִיאֵל (*Barchi’el*), בּוֹאֵל (*Bo’el*), and עֲזִרִיאֵל (*Azri’el*), are employed to stir love in the heart of the individual in whose name it is pronounced.⁶⁹

We are informed that מַחִי (*Machi*), the sixty-fourth tri-letter portion of the *Shem Vayisa Vayet*, is used “to find grace in the eyes of both the Almighty and of man,”⁷⁰ and this Divine Name construct is aligned with the phrase וְנָח מִצָּא חֵן בְּעֵינֵי יְהוָה (*V’no’ach matza chen b’einei YHVH*—“and Noah found grace in the eyes of *YHVH*”) [*Genesis 6:8*].⁷¹ It should thus come as no surprise that the component letters of the five Hebrew words comprising *Genesis 6:8*, were arranged into several unique Divine Name constructs,⁷² employed in Hebrew amulets and incantations to magically engender grace, loving-kindness and mercy, amongst others:

- a. וְאֵע נִצַּב חִנָּח מִיְנֵי יְהוָה (vocalised *V’a N’tzav Ch’nach Mini YHVH*)
- b. וּמַחֵב נִצָּנַע חֵאִיְנֵי יְהוָה (vocalised *V’macheib Notzamu’ei Cha’ayonei YHVH*)
- c. וְנִי נִי חֵהּ מְבוּ צָנָה אָח (no vocalisation indicated)

We are offered no enunciation of the third Divine Name construct, and this one features particularly in a special incantation for grace and loving-kindness.⁷³ You have to commence by purifying yourself over a three day period, i.e. visit a *Mikveh* or take the earlier mentioned ritual bath every day for three days, which is followed by uttering an associated incantation three times. I have perused two versions of this incantation.⁷⁴ Whilst having adhered mainly to the earlier format, I have made minor adjustments in alignment with the modern version in the following adjuration:

מְשָׁבִיעַ אֲנִי עֲלֵיכֶם הַמְּלָאכִים הַקְּדוּשִׁים תְּמוּנֵי אֱלֹהִים
 יוֹפִיָאֵל חֲסִדִּיָאֵל חֲנִיָאֵל רַחֲמִיָאֵל בְּשֵׁם אֲנַקְתֶּם
 פִּסְתֶּם פִּסְפָּסִים דִּיּוֹנָסִים שְׁתַּתְּנִי לַחֵן וְחֶסֶד
 וְרַחֲמִים בְּעֵינֵי [.....name of Individual.....] וּבְעֵינֵיכֶם
 בַּעֲנִין שִׁיעֶשָׂה חֲפָצִי וְרָצוֹנִי וַיִּמְלֵא מִשְׁאֲלוֹתֵי הַיּוֹם
 הַזֶּה וּבְכָל יוֹם וַיּוֹם וּבְכָל שְׁעָה וְתִגְמּוּלֵנִי חֲסִדִּים
 טוֹבִים לְמַעַן הַשֵּׁם וְנִי נִי חֵהּ מְבוּ צָנָה אָח וְנָח
 מִצָּא חֵן בְּעֵינֵי יְהוָה

Transliteration:

*Mashbi'a ani aleichem ha-malachim ha-k'doshim
 T'muni'el Yofi'el Chasdi'el Chani'el Rachmi'el b'shem
 Anaktam Pastam Paspasim Dionsim shetitneni l'chen
 v'chesed v'rachamim b'einei [....name of Individual....]
 v'b'eineichem b'inyan shiye 'aseh choftzi v'retzoni v'yimale
 mish'alotai ha-yom ha-zeh uv'chol yom va'yom uv'chol
 sha'ah v'tigmoleni chasadim tovim l'ma'an ha-shem VNY
 NYY ChAH MBV TzNH ACh, v'No'ach matza chen b'einei
 YHVH [Genesis 6:8]*

Translation:

I adjure you the Holy Spirit Messengers *T'muni'el Yofi'el
 Chasdi'el Chani'el Rachmi'el* in the Name *Anaktam
 Pastam Paspasim Dionsim* that you will grant me grace
 and loving-kindness and mercy in the eyes of [....name of
 Individual....] and in the sight of the matter of enacting that
 which I desire and will, and to fulfil my wishes this day
 and every day, and every hour, and to reward me with good
 favour (kindness) for the sake of the name *VNY NYY ChAH
 MBV TzNH ACh*, “and Noah found grace in the eyes of
YHVH” [Genesis 6:8].

It should be noted that the said Divine Name construct of *Genesis* 6:8 is excluded from the mentioned newer version of this incantation, and this is likely due to the fact that there is no vocalisation available of this Divine Name combination. However, rather than exclude it from the incantation, you could either recite the names of the letters comprising the name, enunciate each letter with the relevant vowel as indicated in the said verse, or incorporate any of the other Divine Names derived from the same verse, since all of them were constructed for the very same purpose.

xiii. Memory, Understanding & Learning Ability [Improve]

1. אַהַדִּי (*Ahadi*)
2. אַהַוִּי (*Ehav'ye*)
3. אַוּהַשִּׁירָה (*Eveh'shirah*)
4. אִיטְמוֹן (*Itmon*)

5. אֵל שַׁדַּי (*El Shadai*)
6. עֵלֶם (*Elem*)
7. אֲנַקְתָּם פַּסְתָּם פַּסְפָּסִים דְּיוֹנָסִים (vocalised 'naket'ma p'sotam p'sips'yema dayev'soyam)
8. אֲתַנִּיק (*Atneik*)
9. יַתְצִי (*Yatotzi*)

Any of these Divine Names can be employed in incantations to cultivate a strong memory and “Open the Heart,” which we noted earlier pertains to achieving greater comprehension. In this regard, we are informed that Divine Name combination אֶהְיֶה (*Ehav'yeh*), considered a great and holy Name, will “open the heart” when uttered three times with *Kavvanah*, powerfully focussed intention.⁷⁵

Interestingly the Divine Name אִי־טִמּוֹן (*Itmon*) is one of the seventy-six appellatives of the Archangel *Metatron*, and is said to have the power to loosen anyone's tongue in order to reveal secrets.⁷⁶

The Name וֶשֶׁר (*Vesher*), the thirty-second tri-letter portion of the “Name of Seventy-two Names,” is conjoined with the Divine Name אֶהְיֶה (*Ehyeh*), to construct אֶהְיֶה שִׁירָה (*Eveh'shirah*). This Divine Name construct is employed with the support of its associated Spirit Intelligences תַּזְדִּי'אֵל (*Tazdi'el*), נַפְסִי'אֵל (*Nafsi'el*), זַכְרִי'אֵל (*Zach'ri'el*) and לְוִי'אֵל (*L'vi'el*), for the improvement of memory and to increase knowledge.⁷⁷

xiv. Miscarriage & Infant Mortality

1. אֶהְיֶה אֲשֶׁר אֶהְיֶה (*Ehyeh asher Ehyeh*)
2. אֲנַקְתָּם פַּסְתָּם פַּסְפָּסִים דְּיוֹנָסִים (*Anaktam Pastam Paspasim Dionsim*)
3. בְּדַפְטִי'אֵל (*B'daftiel*)
4. אֶנַרְנַל (*Enar'nal*)
5. טַפְטַפְיָה (*Taftafyah*)
6. יְהוֹה יְהוֹה יְהוֹה יְהוֹה יְהוֹה יְהוֹה יְהוֹה יְהוֹה יְהוֹה יְהוֹה יְהוֹה יְהוֹה (Twelve Banners)
וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה
7. יוֹהַךְ כֶּלֶךְ (*Yohach Kalach*)

21. שְׁדַּי (*Shadai*)
 22. תַּסִּירָיָה (*Tasiryah*)

The Name אֶלֶד (*Eled*), which we looked at earlier in terms of its more severe aspects, i.e. its use in situations of strife, pertains equally to more pleasant matters, specifically pregnancy and childbirth. In this instance there is a proviso, and that is that a clear distinction must be made in the mind of the one employing this portion of the *Shem Vayisa Vayet*, between its severe and its so-called “sweet” aspects. Hence any woman who wishes to fall pregnant, in this instance with a male child, would have to keep in mind that the word אֶלֶד (*Eled*) means “I’ll give birth,” and furthermore think of the concepts of “sweetness,” שֶׁכָּר (*Shachar*—“reward”) and שִׁירִי [*Shiri*—“my song”) whilst vocalising the Divine Name in question.⁷⁸

Furthermore, invoking this greatly benevolent aspect of the “Name of Seventy-two Names” for the purpose of pregnancy, and during childbirth for that matter, it is also necessary to acknowledge that the Name אֶלֶד (*Eled*) represents the entire Kabbalistic Tree of Life. The א (*Alef*) is said to refer to the upper *sefirot* of *Chochmah* (Wisdom) and *Binah* (Understanding), whilst ל (*Lamed*) alludes to so-called the three “Pillars”) of the sefirotic Tree. The concluding ד (Dalet) of the said tri-letter Divine Name construct “denotes the *Shechinah* who descends from above into ‘*Malchut*,’ the ‘Kingdom’ of material manifestation,”⁷⁹ and as mentioned elsewhere, “in employing the Name *Elad* during childbirth, the mindset of the user must be in harmony with the ‘hidden meaning’ of אֶלֶד, which is to draw ‘Divine Power’ from its source above, downwards into our realm of existence.”⁸⁰

The Divine Name construct כֵּלִי (*Keli*), which we noted earlier has enormous protection powers, is equally employed “to cause a childless woman to procure a baby or to fall pregnant.”⁸¹ It is worth noting that the same Divine Name construct is invoked when you should find yourself in a desert or wasteland without any sustenance. We are informed that “this Name will cause one to feel satiated, and not requiring any food.”⁸²

See: xi. Infertility, Virility & Sexual Union; and xiv. Miscarriage & Infant Mortality.

2. ANGELS & MAGICAL PURPOSES

As you will notice, a number of angels can be invoked for more than a single purpose. Spirit Intelligences and their respectively affiliated powers will be addressed in detail in forthcoming volumes, hence I am again refraining from sharing additional details on all the listed Angelic Names, except in instances where I believe such elaboration to be essential.

i. Anxiety, Fear, Terror & Nightmares (Night Demons)

1. בדפטיאל (*B'dafti 'el*)
2. גבריאל (*Gavri 'el*)
3. גדיאל (*Gadi 'el*)
4. יהואל (*Yeho 'el*)
5. מיכאל (*Micha 'el*)
6. פחדאל (*Pachdi 'el*)
7. פניאל (*Pani 'el*)
8. צדקאל (*Tzadki 'el*)
9. תמאל (*Tama 'el*)

It is worth noting that the very important angel יהואל (*Yeho 'el*) is often employed conjointly with מטטרון (*Metatron*) in *Kame 'ot*,⁸³ and features very prominently in a variety of Hebrew incantations. This is because יהואל (*Yeho 'el*) is not only the leader of the angelic caste of the *Serafim* (the “Burning Ones”) and has rulership over fire, but the Name *Yeho 'el* is in fact the first of the seventy names of *Metatron*.⁸⁴ We are informed *Yeho 'el* is a majestic judge who is said to be “the enemy of *zimah* (זמה—‘wickedness’).” His rulership is aligned with that of the Divine One, and extends far beyond that of the ministering angels.⁸⁵

Curiously enough, the name אליהו (*Eliyahu*—“Elijah”) is a permutation of יהואל (*Yeho 'el*), and likewise the term אלהינו (*Eloheinu*—“our God”) incorporates the five letters of the said angelic name.⁸⁶ It is for this reason that it is believed that the prophet Elijah “reveals himself to everyone through the power of יהואל (*Yeho 'el*).”⁸⁷

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Regarding the angel **פַּחְדִּי'אֵל** (*Pachdi'el* [also vocalised *Pach'd'yi'el*], it is said that the name of this “Spirit Intelligence” was derived from the following bold letters in *Deuteronomy 11:25*, a fearsome verse reading:

לֹא יִתְּצֵב אִישׁ בְּפָנֶיכֶם פַּחְדְּכֶם וּמֹרָאֲכֶם יִתֵּן
יְהוָה אֱלֹהֵיכֶם עַל פְּנֵי כָל הָאָרֶץ אֲשֶׁר תִּדְרֹכּוּ בָּהּ
כַּאֲשֶׁר דִּבֶּר לָכֶם

Transliteration:

*lo yit'yatzev ish bif'neichem pach'd'chem u-mora'achem
yiten YHVH eloheichem al p'nei chol ha-aretz asher
tid'r'chu vah ka'asher diber lachem*

Translation:

There shall no man be able to stand against you: *YHVH* your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath spoken unto you.

We are further informed that the **יֵאֵל** portion of **פַּחְדִּי'אֵל** (*Pachdi'el*) pertains to the following emboldened letters in the two words reading **יְהוָה אֱלֹהֵיכֶם** (*YHVH eloheichem*—“*YHVH* your God”).⁸⁸ In this regard, it is clear that the angel **פַּחְדִּי'אֵל** (*Pachdi'el*) controls all manner of **פַּחַד** (*Pachad*—“fear”),⁸⁹ and you can bring all personal fear and terror under control, by simply saying or whispering the words **פַּחַד פַּחְדִּי'אֵל** (*Pachad Pachdi'el*). On the other hand, you could invoke fear and terror in the minds of attackers, by employing the same expression, or by uttering or whispering the full phrase **צִוָּה פַּחַד בְּשֵׁם פַּחְדִּי'אֵל** (*tzaveh pachad b'shem Pachdi'el*—“commanding fear in the name of *Pachdi'el*.”

If you have envisioned any of the earlier addressed hexagrams for protection on yourself, i.e. a personal *Magen David* comprised of the Divine Name constructs **יָתֵץ צִוָּה** (*YaToTzi TzoYaT*); **קִרְעַ שָׂטָן** (*K'ra Satan*); **טַפְטַפְיָה** (*Taftafyah*); etc., you could enunciate or whisper the phrase:

In this regard, יופיאל (Yofi'el) could be seen to channel the qualities of “Divine Abundance” inherent in these tri-letter sectors of the *Shem Vayisa Vayet*. In this instance the beneficent qualities of “Divine Excellence” are expressed in earlier mentioned biblical verses affiliated with יזל (YezeI) and יהה (Yahah), respectively “The trees of YHVH have their fill, the cedars of Lebanon, which He hath planted” (*Psalms 104:16*), and “He shall receive a blessing from YHVH, and righteousness from the God of his salvation” (*Psalms 24:5*).⁹²

See: ix. Finances, Livelihood, Success & Victory [all endeavours]; xii. Love, Charm, Kindness, Mercy, Joy & Personal Empowerment; as well as all affiliated sections listed under “I. Divine Names & Magical Purposes.”

iii. Defence & Rescue [Countering Physical Assault]

1. אוריאל (Ori'el)
2. חזיאל (Chezi'el)
3. ישראל הזקן (Yisra'el ha-zaken)
4. פניאל (Pani'el)
5. קפקפונאל (Kafkifon'el)
6. שמריאל (Shamri'el)

See: i. Anxiety, Fear, Terror & Nightmares (Night Demons); iv. Depression, Melancholy & Low Self Esteem; v. Disagreements, Strife & War (Eradicating); vi. Enemies, the Evil Eye, Protection & Problems; vii. Evil Spells, Demonic Forces & Spiritual Assault [against]; as well as all affiliated sections listed under “I. Divine Names & Magical Purposes.”

iv. Depression, Melancholy & Low Self Esteem

I believe any of the angels protecting individuals against anxiety and fear, as well as those pertaining to raising one's spirit, would be quite important in relieving melancholy. In this regard, I would personally include several of the following Spirit Intelligences in adjurations intended to rid yourself of depression, melancholy and low self esteem:

1. בדפטיאל (B'dafti'el)
2. גבריאל (Gavri'el)
3. גדיאל (Gadi'el)
4. חניאל (Chani'el)
5. חסדיאל (Chasdi'el)
6. זקפאל (Zagfi'el)
7. יהואל (Yeho'el)
8. יופיאל (Yofi'el)
9. מיכאל (Micha'el)
10. נגדיאל (Nagdi'el)
11. סנביאל (Sanbi'el)
12. סריגורא (Sarigora)
13. פחדאל (Pachdi'el)
14. פקדיאל (Pakdi'el)
15. פניאל (Pani'el)
16. צדקאל (Tzadki'el)
17. רחמיאל (Rachmi'el)
18. תמאל (Tama'el)

See: xiii. *Love, Grace, Kindness & Mercy*; as well as all affiliated sections listed under “*I. Divine Names & Magical Purposes.*”

v. Disagreements, Strife & War (Eradicating)

1. ישראל הזקן (Yisra'el ha-zaken)
2. פרחיאל (Perachi'el)

See: i. *Anxiety, Fear, Terror & Nightmares (Night Demons)*; iii. *Defence & Rescue [Countering Physical Assault]*; iv. *Depression, Melancholy & Low Self Esteem*; vi. *Enemies, the Evil Eye, Protection & Problems*; vii. *Evil Spells, Demonic Forces & Spiritual Assault [against]*; viii. *Evil Tongue, Slander & Backbiting [against]*; as well as all affiliated sections listed under “*I. Divine Names & Magical Purposes.*”

vi. Enemies, the Evil Eye, Protection & Problems

1. אוריאל (Ori'el)
2. עזריאל (Azri'el)

(*Rafa'el*), גבריאל (*Gavri'el*), מיכאל (*Micha'el*), and נוריאל (*Nuri'el*). These five Spirit Intelligences are collectively considered to be the “garment of the *Shechinah*,”⁹⁴ and are all associated with the sphere of *Malchut* (Kingdom) on the sefirotic Tree.⁹⁵

As you probably know well enough, four of these angels feature very prominently in most western magical traditions, these being the four Spirit Intelligences aligned with the four quarters of “magical space,” but you may well wonder where the angel נוריאל (*Nuri'el*), fits into the picture. As noted elsewhere, both *Ori'el* (*Uri'el*) and *Nuri'el* (*Nori'el*) are listed “amongst seven angels who are said to ‘rule over fire’,”⁹⁶ and they are in fact opposite aspects of the same Spirit Intelligence. אוראל (*Oriel*—“Light of God”) is the aspect of *Chesed* (Mercy/ Lovingkindness), whilst נוריאל (*Nuri'el*—“Fire of God”) is the the aspect of *Gevurah* (Might/Severity).⁹⁷

See: i. Anxiety, Fear, Terror & Nightmares (Night Demons); iv. Depression, Melancholy & Low Self Esteem; vii. Evil Spells, Demonic Forces & Spiritual Assault [against]; viii. Evil Tongue, Slander & Backbiting [against]; as well as all affiliated sections listed under “1. Divine Names & Magical Purposes.”

vii. Evil Spells, Demonic Forces & Spiritual Assault [against]

1. Curses & Evil Spells:

בראל (*Bari'el*)
 הדרניאל (*Hadarni'el*)
 יהדריאל (*Y'hadri'el*)
 ישראל (*Yisra'el*)
 מכשפאל (*M'chashpi'el*)
 סנדריאל (*Sandri'el*)
 עזריאל (*Azri'el*)
 צדקאל (*Tzadki'el*)
 שריאל (*Sari'el*)

2. Demonic Forces:

אוראל (*Ori'el* or *Uri'el*)
 בגי'אן (*Bagi'an* [also בגי'אן—*Big'an*])

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בדפטיאל (*B'dafti 'el*)
 ידיעאל (*Yadi 'el*)
 יוכמיאל (*Yochmi 'el*)
 ישראל הזקן (*Yisra 'el ha-zaken*)
 נוריעאל (*Nuri 'el*)
 פניאל (*Pani 'el*)
 צוריעאל (*Tzuri 'el*)
 שוריעאל (*Suri 'el*)
 טוריעאל (*Turi 'el*)

3. Psychic & Spiritual Assault:

גבריאל (*Gavri 'el*)
 גדיאל (*Gadi 'el*)
 יהואל (*Yeho 'el*)
 ישראל הזקן (*Yisra 'el ha-zaken*)
 מיכאל (*Micha 'el*)
 צדקיעאל (*Tzadki 'el*)
 תמאל (*Tama 'el*)

4. General:

אהביאל (*Ahavi 'el*)
 עזריאל (*Azri 'el*)
 אכטריאל (*Achatri 'el*)
 בואל (*Bo 'el*)
 ברכיאל (*Barchi 'el*)
 חמה (*Cheimah*)
 יהואל (*Yeho 'el*)
 יחיאל (*Yechi 'el*)
 כרמיאל (*Karmi 'el*)
 לסיאל (*Lasi 'el*)
 נפליאל (*Nafli 'el*)
 פועיאל (*Po 'eiye*)
 סמאל (*Sama 'el*)

צדק־אל (Tzadki 'el)

קפצי־אל (Kaftzi 'el)

קצף (Ketzeḥ)

רוגז־אל (Rogzi 'el)

שב־אל (Shavri 'el)

שמ־אל (Shamri 'el)

See: i. Anxiety, Fear, Terror & Nightmares (Night Demons); iii. Defence & Rescue [Countering Physical Assault]; iv. Depression, Melancholy & Low Self Esteem; v. Disagreements, Strife & War (Eradicating); vi. Enemies, the Evil Eye, Protection & Problems; viii. Evil Tongue, Slander & Backbiting [against]; as well as all affiliated sections listed under "I. Divine Names & Magical Purposes."

viii. Evil Tongue, Slander & Backbiting [against]

1. יִשְׂרָאֵל הַזֶּקֶן (Yisra'el ha-zaken)
2. פֶּרָחִי־אֵל (Perachi 'el)
3. קַפְצִי־אֵל (Kaftzi 'el)

See: i. Anxiety, Fear, Terror & Nightmares (Night Demons); iv. Depression, Melancholy & Low Self Esteem; vi. Enemies, the Evil Eye, Protection & Problems; vii. Evil Spells, Demonic Forces & Spiritual Assault [against]; as well as all affiliated sections listed under "I. Divine Names & Magical Purposes."

ix. Finances, Livelihood, Success & Victory [all endeavours]

1. אֹרִי־אֵל (Ori 'el/Uri 'el)
2. חֲזִי־אֵל (Chezi 'el)
3. נוֹרִי־אֵל (Nuri 'el)
4. פַּקְדִי־אֵל (Pakdi 'el)
5. קַפְּקִפּוֹנָאֵל (Kafkifon 'el)
6. שִׁמְרִי־אֵל (Shamri 'el)

See: ii. Blessings, Abundance & Good Living; xii. Love, Charm, Kindness, Mercy, Joy & Personal Empowerment; as well as all affiliated sections listed under "I. Divine Names & Magical Purposes."

x. Health & Healing

1. אורִיאל (*Oriel*)
2. אַכְתְּרִיאל (*Achatri'el*)
3. אַנְרַנֵּל (*Enar'nal*)
4. אַרְגַּמָּן (*Argaman*)
5. גַּבְרִיאל (*Gavri'el*)
6. גַּדִּיאל (*Gadi'el*)
7. חַמַּאל (*Ch'ma'el* [*Chama'el*])
8. יְהוֹאל (*Yeho'el*)
9. יִסְרָאֵל (*Yisra'el*)
10. מִיכָאֵל (*Micha'el*)
11. עֲרִיאל (*Ari'el* [אַרִּיאל])
12. פַּנוּאֵל (*Pamu'el* [פַּנִּיאל—*Pani'el*])
13. פַּשְׁדִּיאל (*Pashdi'el*)
14. צַדִּיקִיאל (*Tzadki'el*)
15. קַדְשִׁיאל (*Kadshi'el*)
16. רַפָּאֵל (*Rafa'el*)
17. תַּמַּאל (*Tama'el*)
18. שַׁמְרִיאל (*Shamri'el*)
19. שַׁבִּיעִיאל (*Shavi'el*)

See: affiliated section listed under “I. Divine Names & Magical Purposes.”

xi. Infertility, Virility & Sexual Union

1. חַסְדִּיאל (*Chasdi'el*)
2. שַׁמְשִׁיאל (*Shamshi'el*)

See: xiv. *Miscarriage & Infant Mortality*; xv. *Pregnancy, Birth & Infants*; as well as all affiliated sections listed under “I. Divine Names & Magical Purposes.”

**xii. Love, Charm, Kindness, Mercy, Joy
& Personal Empowerment**

1. Love, Grace & Kindness:
אֲבִיאל (*Avi'el*)
אֲהַבִּיאל (*Ahavi'el*)

הפּיאל (Hafi'el)

יהואל (Yeho'el)

מיכאל (Micha'el)

צדקיאל (Tzadki'el)

תמאל (Tama'el)

Some of the listed Angelic Names may appear somewhat contentious when it comes to their magical application for love, grace and kindness. I do however believe that most readers will be greatly surprised to learn that there are in fact several Spirit Intelligences which are traditionally associated with the more severe aspects of daily living, i.e. protection, defence and attack, who also participate in more merciful endeavours. In the same manner, Divine Names and Spirit Intelligences traditionally associated with the more pleasant pursuits of graceful living, are similarly employed for the purposes of protection.

In this regard, consider the “Forty-two Letter Name of God,” and which is aligned with *Gevurah* (Might/Severity) on the sefirotic Tree, which is invoked to empower an individual as well as to grant grace. In fact, the Divine Name combination קרע שטן (*K'ra Satan*), is sometimes employed in conjunction with eleven Spirit Intelligences, i.e. אוריאל (*Ori'el*), רפאל (*Rafa'el*), גבריאל (*Gavri'el*), נוריאל (*Nuri'el*), צוריאל (*Tzuri'el*), ברכיאל (*Barchi'el*), שרפאל (*Sarfi'el*), רעמיאל (*Rami'el*), חניאל (*Chani'el*), חסדיאל (*Chasdi'el*), and רחמיאל (*Rachmi'el*), for the purposes of strengthening an individual, “benefiting the sword,” as well as giving grace. We are informed that an individual who wishes to invoke these Divine Forces, should adjure the mentioned Spirit Intelligences in the name of the “Forty-two Letter Name of God.” Furthermore, he/she should perform this deed whilst standing on his/her right leg, simultaneously contemplating the קרע שטן (*K'ra Satan*) Divine Name construct, as well as the entire “Forty-two Letter Name of God.”⁹⁸

See: xii. *Joy & Pleasure*; as well as all affiliated sections listed under “1. Divine Names & Magical Purposes.”

xiii. Memory, Understanding & Learning Ability [Improve]

1. בריאל (*Bari 'el*)
2. זכריאל (*Zach 'ri 'el*)
3. לויאל (*L 'vi 'el*)
4. נפסיאל (*Nafsi 'el*)
5. עניאל (*Ani 'el*)
6. רפאל (*Rafa 'el*)
7. סנסיאל (*Sansi 'el*)
8. שרפיאל (*Sarfi 'el*)
9. תזדיאל (*Tazdi 'el*)

See: affiliated section listed under “1. Divine Names & Magical Purposes.”

xiv. Miscarriage & Infant Mortality

1. אבאל (*Aba 'el*)
2. אביאל (*Avi 'el*)
3. אוריאל (*Ori 'el/Uri 'el*)
4. אנרנל (*Enar 'nal*)
5. בדפטיאל (*B 'dafti 'el*)
6. ברוכיאל (*Baruchi 'el*)
7. גבריאל (*Gavri 'el*)
8. גדודיאל (*G 'dodi 'el*)
9. דודיאל (*Dodi 'el*)
10. דניאל (*Dani 'el*)
11. הדריאל (*Hadri 'el*)
12. ותקיאל (*Vataki 'el*)
13. זהוריאל (*Zehori 'el*)
14. חסדיאל (*Chasdi 'el*)
15. טוביאל (*Tuvi 'el*)
16. יופיאל (*Yofi 'el*)
17. כבודיאל (*K 'vodi 'el*)
18. כתותיאל (*Katuti 'el*)

19. מיכאל (*Micha'el*)
20. מלכאל (*Malchi'el*)
21. נוראל (*Nuri'el*)
22. סנוי סנסנוי סמנגלף (*Sanoi Sansanoi Semangelof*)
23. סתריאל (*Satari'el*)
24. עזריאל (*Azri'el*)
25. פלטיאל (*Palati'el*)
26. פניאל (*Pani'el*)
27. צדקאל (*Tzadki'el*)
28. קדושיאל (*K'doshi'el*)
29. רחמיאל (*Rachmi'el*)
30. רפאל (*Rafa'el*)
31. שמעיאל (*Shmai'el*)
32. שמריאל (*Shamri'el*)

See: xi. Infertility, Virility & Sexual Union; xv. Pregnancy, Birth & Infants; as well as all affiliated sections listed under "1. Divine Names & Magical Purposes."

xv. Pregnancy, Birth & Infants

1. אהניאל (*Ahani'el*)
2. אקאל (*Aki'el*)
3. בריאל (*Bari'el*)
4. ברקאל (*Barki'el*)
5. גדיאל (*Gadi'el* [*Gedi'el*])
6. גזריאל (*Gazri'el*)
7. ודריאל (*Vadri'el* [*Udri'el*])
8. ועריאל (*Va'ari'el*)
9. זכריאל (*Zachri'el*)
10. חזקאל (*Chazki'el*)
11. חכמאל (*Chacham'el*)
12. חכמיאל (*Chochmi'el*)
13. חניאל (*Chani'el*)

14. חוניהל (*Choni'el*)
15. טהריהל (*Tohari'el*)
16. ירוהל (*Yeru'el*)
17. לאההל (*L'aha'el*)
18. להריהל (*Lehari'el* [*Lahari'el*])
19. מחניהל (*Machni'el*)
20. מניהל (*M'ni'el*)
21. סמכהל (*S'mach'el*)
22. סנוי סנסנוי סמנגלף (*Sanoi Sansanoi Semangelof*)
23. סניהל (*Snei'el*)
24. עופפיהל (*Ofifi'el*)
25. עוריהל (*Iveri'el*)
26. עינאל (*Ayin'el*)
27. פדיהל (*Pedei'el* [*Padi'el*])
28. צוריהל (*Tzuri'el*)
29. קדאל (*Kad'el*)
30. קדומיהל (*Kedumi'el*)
31. קדמיהל (*Kadmi'el*)
32. קדשיהל (*Kadshi'el*)
33. קניהל (*K'nei'el*)
34. רהסיהל (*R'hasi'el*)
35. רומיהל (*Rumi'el*)
36. רמאל (*Rema'el* [*Ram'el*])
37. רנאל (*Ron'el*)
38. רססיהל (*Rasasi'el*)
39. שבניהל (*Shebni'el*)
40. שבעאל (*Shva'el*)
41. שמשיהל (*Shamshi'el*)
42. תומיהל (*Tumi'el*)

See: xi. Infertility, Virility & Sexual Union; xiv. Miscarriage & Infant Mortality; and all affiliated sections listed under "I. Divine Names & Magical Purposes."

3. STATEMENTS OF MAGICAL INTENT

i. Anxiety, Fear, Terror & Nightmares (Night Demons)

1. שתצילני מן הפחד הזה

Transliteration:

sh'tatzileni min ha-pachad ha-zeh

Translation:

that you should save me from this fear.

2. שתשמרני מכל פחד ואימה ויראה וחרדה
ורעה ובהלה וחלחלה וזיע ורתת בכח
המלאך [המלאכים] הזה [.....angelic names.....]

Transliteration:

*sh'tishm'reni mikol pachad v'eimah v'yir'ah v'charadah
v'ra'ah v'behalah v'chal'chalah v'zei'a v'retet b'koach
ha-mal'ach [plural: ha-mal'achim] ha-zeh [.....angelic
names.....]*

Translation:

to protect me from all fear and terror and dread and
anxiety, and wrong and panic and horror, and sweating and
trembling, in the power of this/these Spirit Messenger(s)
[.....angelic names.....]

3. שישמרו ויצילו [.....name of recipient.....] מכל
פחד ואימה ויראה וחרדה ורעה ובהלה
וחלחלה וזיע ורתת בכח המלאך [המלאכים]
הזה [.....angelic names.....]

Transliteration:

*sheyishmeru v'yatzilu [.....name of recipient.....] mikol
pachad v'eimah v'yir'ah v'charadah v'ra'ah v'behalah
v'chal'chalah v'zei'a v'retet b'koach ha-mal'ach [plural:
ha-mal'achim] ha-zeh [.....angelic names.....]*

Translation:

protect and rescue [.....name of recipient.....] from all fear and
terror and dread and anxiety, and wrong and panic and
horror, and sweating and trembling, in the power of
this/these Spirit Messenger(s) [.....angelic names.....]

ii. Blessings, Abundance & Good Living

1. להעניק לי את הברכות שלך והצלחה ופרנסה טובה

Transliteration:

*l'he'enik li et ha-b'rachot shel'cha v'hatzlachah
v'parnasah tovah*

Translation:

bestow on me your blessings, success, and a good
livelihood

2. להעניק לי' [.....name of recipient.....] את הברכות שלך
והצלחה ופרנסה טובה

Transliteration:

*l'he'enik l' [.....name of recipient.....] et ha-b'rachot shel'cha
v'hatzlachah v'parnasah tovah*

Translation:

bestow on me your blessings, success, and a good
livelihood

iii. Defence & Rescue [Countering Physical Assault]

Some of the best expressions in terms of personal defence and rescue from attackers can be found in the Hebrew bible. In this regard the following verses from the “*Book of Psalms*” are not only valuable in terms of statements of magical intent to counter physical assault, but every biblical phrase is considered to comprise words of immense spiritual power:

1. הצילני מאויבי (Psalm 59:2 [1]; 143:9)

Transliteration:

hatzileini mi'oy'vai

Translation:

deliver me from mine enemies

2. הצילני מרדפי (Psalm 142:7 [6])

Transliteration:

hatzileini meirod'fai

Translation:

deliver me from my persecutors.

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3. הושיעני מכל רדפי והצילני (*Psalm 7:2 [1]*)

Transliteration:

hoshi'eini mikol rod'fai v'hatzileini

Translation:

save me from all them that pursue me, and deliver me.

4. הצילני מיד אויבי ומרדפי (*Psalm 31:16 [15]*)

Transliteration:

hatzileini miyad oy'vai u'meiod'fai

Translation:

deliver me from the hand of mine enemies, and from them that persecute me.

5. הצילני מאויבי (*Psalm 59:2 [1]; 143:9*)

Transliteration:

hatzileini mi'oy'vai

Translation:

deliver me from mine enemies

6. הצילני מפעלי און ומאנשי דמים הושיעני (*Psalm 59:3 [2]*)

Transliteration:

hatzileini mipo'alei aven umei'anshei damim hoshi'eini

Translation:

deliver me from the workers of iniquity, and from the men of blood save me.

7. חלצני מאדם רע מאיש חמסים תנצרני (*Psalm 140:2 [1]*)

Transliteration:

chal'tzeini mei'adam ra mei'ish chamasim tin'tz'reini

Translation:

Deliver me from the evil man, preserve me from the violent man.

iv. Depression, Melancholy & Low Self Esteem

הצילני ממרה שחורה ומטיט של צער

Transliteration:

hatzileini mimarah sh'chorah u'mitit shel tza'ar

Translation:

deliver me out of the black bile and from the mire of sorrow

v. Disagreements, Strife & War (Eradicating)

1. שתבטל הבילבול והמחלוקת מהקהל הזה

Transliteration:

shit'batel ha-bilbul v'ha-mach'loket m'ha-kahal ha-ze

Translation:

to nullify the confusion and the division in this assembly

2. לסיים את כל המלחמה ומחלוקת ולהעניק
שלום בין העמים

Transliteration:

*l'siyeim et kol ha-mil'chamah v'mach'loket v'l'he'enik
shalom bein ha-amim*

Translation:

to end all war and conflict, and to grant peace amongst the
nations

vi. Enemies, the Evil Eye, Protection & Problems

1. הגן והושיע [.....name of recipient.....]

Transliteration:

hagein v'hoshi'a [.....name of recipient.....]

Translation:

protect and support [.....name of recipient.....]

2. ישמר מעין הרע [.....name of recipient.....]

Transliteration:

yishmor [.....name of recipient.....] *mi'ayin ha-ra*

Translation:

protect [.....name of recipient.....] from the Evil Eye

3. שתשמרני מכל אדם רע

Transliteration:

sh'tishm'reni m'chol adam ra

Translation:

to protect me against every evil human

4. שתשפיל ותכניע [.....name of the recipient.....] אויב

Transliteration:

shetash'pil v'tach'ni'a [.....name of the recipient.....] *oyeiv*

Translation:

to humble and subdue [.....name of the recipient.....] the
enemy

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5. שתשמרני מכל פגע רע

Transliteration:

sh'tishm'reni mikol pega ra

Translation:

to protect me against bad injury

6. שישמרו ויצילו [.....name of recipient.....]
מכל מיני עין הרע בכח המלאך [המלאכים]
הזה [.....angelic names.....]

Transliteration:

sheyishmeru v'yatzilu [.....name of recipient.....] *mikol minei ayin ha-ra b'koach ha-mal'ach* [plural: *ha-mal'achim*] *hazeh* [.....angelic name(s).....]

Translation:

protect and rescue [.....name of recipient.....] from all kinds of Evil Eye, in the power of this/these Spirit Messenger(s) [.....angelic name(s).....]

vii. Evil Spells, Demonic Forces & Spiritual Assault [against]

1. שתשמרני מכל שידין

Transliteration:

sh'tishm'reni mikol shedin

Translation:

to protect me against all *shedim* (demons)

2. ישמר [.....name of recipient.....] מרוח רע

Transliteration:

yishmor [.....name of recipient.....] *mi'ru'ach ra*

Translation:

protect [.....name of recipient.....] from evil spirits.

3. שמירה והגנה לי [.....name of recipient.....] מרוח רע

Transliteration:

shmirah v'haganah l' [.....name of recipient.....] *mi'ru'ach ra*

Translation:

protection and safety for [.....name of recipient.....] from evil spirits.

4. שתבטלו כל מיני כישוף מ' [.....name of victim.....]

Transliteration:

sh'tevatlu kol minei kishuf m' [.....name of victim.....]

Translation:

to cancel all manner of spells from [.....name of victim.....]

5. שישמרו ויצילו [.....name of recipient.....] מכל שדין
ושדתין ומכל קשור וכשוף שיש בעולם עבר
הווה ועתיד בכה המלאך [המלאכים] הזה
[.....angelic name(s).....]

Transliteration:

*sheyishmeru v'yatzilu [.....name of recipient.....] mikol shedin
v'shedatin v'mikol kashur v'kishuf shiyesh ba'olam avar
hoveh v'atid b'koach ha-mal'ach [plural: ha-mal'achim]
ha-zeh [.....angelic name(s).....]*

Translation:

protect and rescue [.....name of recipient.....] male and female
shedin (demons), and from all related spirit forces and
sorcery existing in the universe, past, present and future, in
the power of this/these Spirit Messenger(s) [.....angelic
name(s).....]

This incantation could be further enhanced and empowered by the
recitation of the six permutations of the three words from *Exodus*
22:17 [16] reading:

מכשפה לא תחיה
מכשפה תהיה לא
לא מכשפה תהיה
לא תהיה מכשפה
תהיה מכשפה לא
תהיה לא מכשפה

Transliteration:

*m'chashefah lo t'chayeh
m'chashefah t'chayeh lo
lo m'chashefah t'chayeh
lo t'chayeh m'chashefah
t'chayeh m'chashefah lo
t'chayeh lo m'chashefah*

Translation [literal]:

a sorceress not shall live
 a sorceress shall live not
 not sorceress shall live
 not shall live sorceress
 shall live sorceress not
 shall live not sorceress

Whilst many amongst the contemporary Pagan community will object to a witch or sorceress being virtually cursed in this manner, it should be noted that the reference here is specifically to an individual who brings injury on others by magical means, i.e. casting evil spells.

viii. Evil Tongue, Slander & Backbiting [against]

1. שתשמרני מלשון הרע

Transliteration:

sh 'tishm 'reni milashon ha-ra

Translation:

to protect me from the evil tongue.

2. ישמר [.....name of recipient.....] מלשון הרע

Transliteration:

yishmor [.....name of recipient.....] milashon ha-ra

Translation:

protect [.....name of recipient.....] from the evil tongue.

3. שמירה והגנה ל' [.....name of recipient.....] מלשון הרע

Transliteration:

shmirah v 'haganah l' [.....name of recipient.....] milashon ha-ra

Translation:

protection and safety for [.....name of recipient.....] from the evil tongue.

I listed the Name **צורטק** (*Tzurtak*) in terms of controlling the human tongue, the latter representing a sword in the human body, one which should have a point but no edge. In terms of controlling your own tongue, I previously shared an interesting incantation, reading:⁹⁹

יהי רצון מלפניך השם המושל על הלשון המסדר הדיבור
 צורתך שתסדר דיבורי בפי שיהיה מקובל לכל השומעים
 ולא יצא מפי אלא דברים אמתיים בראיות בדורות אמן
 כן יהי רצון

Transliteration:

*Y'hi ratzon milfanecha ha-shem ha-moshel al ha-lashon
 ha-m'sader ha-dibur Tzurtak shetesader diburi b'pi
 sheyiyeh m'kubal l'kol ha-shom'im v'lo yitze mipi ela
 d'varim amiti'im b're'ayot b'rurot omein ken y'hi ratzon.*

Translation:

May it be your will the Name who rules the tongue, to set
 in order the speech in my mouth, to be accepted in the
 future by all those who listen to me, and that nothing flows
 from my mouth but only words of truth which are clear
 facts. *Amen*, may such be his will.

ix. Finances, Livelihood, Success & Victory [all endeavours]

1. שתצליחוני בזה מה שארצה

Transliteration:

sh'tatzlichuni b'zeh mah she'ertzeh

Translation:

to have success in this that I desire (want)

2. שתצליחוני בכל מה שארצה

Transliteration:

sh'tatzlichuni b'chol mah she'ertzeh

Translation:

for me to have success in all that I desire

x. Health & Healing

1. שתסיר בלי הזק החולי הזה מ' [.....name of afflicted.....]

Transliteration:

*shetasir bli hezek ha-choli ha-zeh mi-[.....name of
 afflicted.....]*

Translation:

to remove without injury the malady from [.....name of
 afflicted.....].

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2. ישמר [.....name of recipient.....] ממגפה ומדבר
ומכל חולי

Transliteration:

yishmor [.....name of recipient.....] *mimagefah u'mideber u'mikol choli*

Translation:

protect [.....name of recipient.....] from plagues and pestilence, and from all disease.

3. שמירה והגנה ל' [.....name of recipient.....] ממגפה
ומדבר ומכל חולי

Transliteration:

shmirah v'haganah l' [.....name of recipient.....] *mimagefah u'mideber u'mikol choli*

Translation:

protection and safety for [.....name of recipient.....] from plagues and pestilence, and from all disease.

4. שתרפא את [.....name of afflicted.....] מכל כאני
ומיחוש וחולי

Transliteration:

sheterafe et [.....name of afflicted.....] *mikol kani v'michush v'choli*

Translation:

to heal [.....name of afflicted.....] from all pains and aches, and sickness.

5. שישמרו וירפאו ויצילו [.....name of recipient.....]
מכל מיני חולאים רעים שיש בעולם ומכל
כאב ראש וכאב לב ונזילה ותמהון לב
ודפיקת לב ועילוף לב ורפיון מוח בכח
המלאך [המלאכים] הזה [.....angelic names.....]

Transliteration:

sheyishmeru v'yirap'u v'yatzilu [.....name of recipient.....]
mikol minei chola'im ra'im shiyesh ba'olam v'mikol k'ev rosh v'k'ev lev v'nezilah v'timahon lev v'd'fikat lev v'iluf lev v'rifion moach b'koach ha-mal'ach [plural: *ha-mal'achim*] *ha-zeh* [.....angelic name(s).....]

Translation:

protect and heal and rescue [.....name of recipient.....] from all kinds of bad diseases existing in the universe, and from all headache and heart ache and leaks, and shock and heart palpitations and a faint heart and mental inertia, in the power of this/these Spirit Messenger(s) [.....angelic name(s).....]

xi. Infertility, Virility & Sexual Union

[.....name of woman.....] שתרחם על האשה
ותתן לה בקרוב הריון מבעלה
[.....name of man.....] בזרעשל קימא
בכה השם הקדוש [השמות הקדושים]
[.....Divine Name(s).....] האלה על ידי
[.....angelic name(s).....] המלאך [המלאכים]

Transliteration:

shet'rachem al ha-ishah [.....name of woman.....] *v'titen la*
b'karov herayon miba'alah [.....name of man.....] *b'zera shel*
kayama b'koach ha-shem ha-kadosh [plural: *ha-shemot ha-*
k'doshim] *ha-eleh* [.....Divine Name(s).....] *al y'dei ha-*
malach [plural: *ha-malachim*] [.....angelic name(s).....]

Translation:

to have mercy on the woman [.....name of woman.....] and soon grant her pregnancy from her husband [.....name of man.....] with his existent seed [sperm], in the power of this/these Holy Name(s) [.....Divine Name(s).....] through the angel(s) [.....angelic name(s).....]

**xii. Love, Charm, Kindness, Mercy, Joy
& Personal Empowerment**

1. שתתנני לאהבה לחן ולחסד בעיני
[.....name of individual.....]

Transliteration:

shetitneni l'ahavah l'chen v'l'chesed b'enei [.....name of individual.....]

Translation:

for me to find love, grace (charm) and loving-kindness in the eyes of [.....personal Name.....]

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2. שתתנני לאהבה לחן לחסד ורחמים בעיני
[.....name of individual.....]

Transliteration:

shetitneni l'ahavah l'chen l'chesed v'rachamim b'einei
[.....name of Individual.....]

Translation:

for me to find love, and grace (charm), and kindness, and
mercy in the eyes of [.....name of Individual.....]

3. אמצא אהבה חן וחסד בעיני כל מי שרואה
אותי [בעיני.....name of individual.....]

Transliteration:

emtza ahavah chen v'chesed b'einei kol mi sh'ro'eh oti [or
b'eineiname of individual.....]

Translation:

let me find love, grace and loving-kindness in the eyes of
all who see me [or in the eyes ofname of individual.....]

4. שתתנני לאהבה לחן ולחסד שתצליוני בזה
מה שארצה

Transliteration:

shetitneni l'ahavah l'chen v'l'chesed sh'tatzlichuni b'zeh
mah she'ertzeh

Translation:

that I will find love, grace and loving-kindness for me to
have success in this that I desire

5. תגדילו עמי חסדכם ותשליטוני על כח החן
והחסד והרחמים וההנחה

Transliteration:

tag'dilu imi chasdechem v'tish'l'tuni al ko'ach ha-chen
v'ha-chesed v'ha-rachamim v'ha-haneichah

Translation:

to magnify your lovingkindness unto me, and to grant me
the authority of the power of grace, and kindness, and
compassion, and respite.

6. שתרחם על [.....name of recipient.....]

Transliteration:

shet'rachem al [.....name of recipient.....]

Translation:

to have mercy on [.....name of recipient.....]

7. הָבוּ אֶהְבָּה וּכְבוֹד חֵן וְחֶסֶד וְרַחֲמִים ל'
[.....name of recipient.....] בְּעֵינַי [.....name of individual.....]

Transliteration:

havu ahavah v'kavod chen v'chesed v'rachamim l' [.....name of recipient.....] *b'einei* [.....name of individual.....]

Translation:

bring love and respect, grace and mercy and lovingkindness to [.....name of recipient.....] in the eyes of [.....name of individual.....]

8. הָבוּ חֵן וּכְבוֹד וְחֶסֶד וְרַחֲמִים ל' [.....Name of recipient.....]
בְּעֵינַי כָּל רֹאִיו [.....name of individual.....] בְּעֵינַי

Transliteration:

havu chen v'kavod v'chesed v'rachamim l' [.....name of recipient.....] *b'einei kol ro'av* [or *b'einei*name of individual.....]

Translation:

bring grace and respect and mercy and lovingkindness to [.....name of recipient.....] in the eyes of all who see this person [or in the eyes ofname of individual.....]

xiii. Memory, Understanding & Learning Ability [Improve]

In terms of employing incantations to encourage the expansion of wisdom and understanding within yourself, it is again worthwhile employing biblical expressions, such as:

עֲתָה חִכְמָה וּמַדָּע תֵּן לִי (2 Chronicles 1:10)

Transliteration:

atah chochmah u'mada'a ten li

Translation:

Give me now wisdom and knowledge

xiv. Miscarriage & Infant Morality

1. שְׁתִּישְׁמֹר פְּרִי בִטְנָה מִכָּל נֹזֵק וּמִקְרָה רַע וּמִהֶפְסֵד
הַיְסוּדוֹת

Transliteration:

shetishmor pri bitnah mikol nezek umikre ra v'mehesed ha-yesodot

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Translation:

to safeguard the fruit of her belly from all harm and bad incidents, from the loss of the foundations.

2. שתעשה לאשה [.....name of woman.....] שלא תפיל
ותרפאנה רפואה שלימה מעתה ועד עולם

Transliteration:

*sheta'aseh l'ishah [.....name of woman.....] shelo tapil
v'tirpa'edah r'fu'ah shleimah me'atah va'ed olam*

Translation:

to protect this woman [.....name of woman.....] against miscarriage and to heal her completely from now unto eternity.

3. שתשמור פרי בטנה של [.....name of woman.....] מכל
נזקי שידין שלא יהיה להם יכולת להזיק לפרי
בטנה מעתה ועד עולם בכח שמותיך הקדושים
[.....Divine Names.....]

Transliteration:

*sh'tishmor pri bitnah shel [.....name of woman.....] mikol
nizkei shedin shelo yiyeh lahem y'cholet lehazik l'pri
bitnah me'atah va'ed olam b'koach shmotecha ha-
k'doshim [.....Divine Names.....]*

Translation:

to protect the fruit of the belly of [.....name of woman.....]
from all harmful *shedin* (demons), so that they will not
have the ability to harm the fruit of her belly from now
unto eternity, in the power of Your holy names [.....Divine
Names.....]

xv. Pregnancy, Birth & Infants

יהי רצון מפניך יהוה אלהי ואלהי אבותי
איהיה רופא רחמן שתשמור פרי בטנה של
[.....name of pregnant woman.....] מכל נזקי שידין
ולילין ורוחין וישין שלא יהיה להם יכולת
להזיק לפרי בטנה מעתה ועד עולם בכח
שמותיך הקדושים טפטיפיה צדנלבש קהסמגת
צמרבד

Transliteration:

*Y'hi ratzon milfanecha YHVH Elohai v'Elohei avotai
Ehyeh rofe rachaman sh'tishmor pri bitnah shel [.....name
of pregnant woman.....] mikol nizkei shedin v'lilin v'ruchin
v'ishin shelo yiyeh lahem y'cholet le hazik l'pri bitnah
me'atah va'ed olam b'koach shmotecha ha-k'doshim
Taftafyah Tzod'n'lobosh Koh's'mogot Tzamarchad*

Translation:

May it be your will YHVH my God, and God of my fathers,
Ehyeh the merciful healer, to protect the fruit of the belly
of [.....name of pregnant woman.....] from all harmful *shedim*
(demons), and *lilin* (night demons), and *ruchin* (ghosts),
and *ishin* (evil spirits), so that they will not have the ability
to harm the fruit of her belly from now unto eternity, in the
power of Your holy names *Taftafyah Tzod'n'lobosh
Koh's'mogot Tzamarchad*,

4. INCANTATION FORMULAS

Format 1

1. Opening Statement:

Whilst there are Hebrew incantations which commence directly with the Names of “Spirit Messengers,” it is more common to begin an adjuration with an opening statement which simply might read *הנני משבי'ע* (*Hineini mashbi'a* —“I am here adjuring”), *משבי'ע אני* (*Mashbi'a ani*—“I adjure”) or *אני משבי'ע* (*Ani mashbi'a*—“I adjure”). This format is used for one or more Spirit Intelligences. If you should be calling upon the support of a number of “Spirit Messengers,” it would be best to employ the plural format in your opening command, which could include the very popular expression *משבי'ע אני עליכם* (*Mashbi'a ani aleichem* —“I adjure you”), *אני משבי'עכם אתם* (*Ani mashbi'achem achem*—“I adjure you”), or alternatively the expression *אשבע ית עליכון* (*Ashbi'it aleichun*—“I adjure you”).

2. Having selected your opening command, you could add a plain acknowledgement of status prior to listing the Names

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of those Spirit Intelligences directly affiliated with your magical intention, e.g.

- a. מַלְאָךְ (*ha-malach*—“the angel”) when your adjuration is directed at a single Celestial Messenger;
 - b. מַלְאָכִים קְדוּשִׁים (*malachim kadoshim*— “holy angels”);
 - c. מַלְאָכִים טְהוּרִים (*malachim tehorim*—“pure angels”);
 - d. מַלְאָכֵי הַשָּׂרֵת (*malachei ha-sharet*—“the ministering angels”);
 - e. מַלְאָכֵי עֶלְיוֹן (*malachei elyon* —“angels of the Most High”) or מַלְאָכִים עֲלִיוֹנִים (*malachim elyonim* —“exalted angels”);
 - f. מַלְאָכֵי רַחֲמִים (*malachei rachamim* —“angels of mercy”);
 - g. הַגְּבוּרוֹת הָעֲלִיוֹן (*ha-g'vurot ha-elyon* —“the Powers of the Almighty”).
3. Next you need to name the appropriate Angel(s) you have elected to include in the adjuration;
 4. Since the Spirit Intelligences are approached in the merit of the Names of the Eternal One, you would next add the term בְּשֵׁם (*b'shem*—“in the name”) followed by a single or a set of Divine Names;
 5. Continue with an inclusion of brief statements of purpose in harmony with your intention for creating the adjuration, which you can select from the earlier shared “Statements of Magical Intention.”
 6. **Closing Statement:**
There are quite a number of closing formulas in Hebrew incantations, amongst which the following being the most popular:
 - a. A single אָמֵן (*omein*—“amen”), or repetitions of this word, amongst others אָמֵן אָמֵן (*omein omein*—“amen

amen"); אָמֵן אָמֵן וְאָמֵן (*omein omein v'omein*—"amen amen and amen"); or אָמֵן אָמֵן אָמֵן וְאָמֵן (*omein omein omein v'omein*—"amen amen amen and amen").

b. The mysterious word (*selah*) is often added to אָמֵן (*omein*), sometimes including repetitions of this term equivalent to the number of times the word *Omein* is used at the conclusion of the incantation.

c. The concluding אָמֵן סֵלָה (*omein selah*—"Amen Selah") is sometimes interspersed with the phrase אָמֵן נִצָּח סֵלָה (*omein nitzach selah*—"amen victory selah"), and sometimes the word "eternal" or "enduring" is added to this concluding statement, i.e. אָמֵן נִצָּח סֵלָה וְעַד (*omein nitzach selah v'ad*—"amen victory selah and eternal").

d. In another format the אָמֵן (*omein*) ending is succeeded with the affirmation אָמֵן כֵּן יְהִי רָצוֹן (*omein ken y'hi ratzon*—"amen so be it willed"). I have observed an instance in which this concluding statement is preceded by the statement שְׁלוֹם יִהְיֶה לִּי (*shalom yiyeh li*—"I will have peace").

f. The concept of endurance is often part of an additional affirmation preceding the concluding אָמֵן (*omein*) formula, i.e. מֵעַתָּה וְעַד עוֹלָם אָמֵן וְכֵן יְהִי רָצוֹן (*me'atah v'ad olam omein v'ken y'hi ratzon*—"from now unto eternity amen be it so willed"). This sometimes includes the larger ending מֵעַתָּה וְעַד עוֹלָם אָמֵן אָמֵן אָמֵן סֵלָה סֵלָה סֵלָה (*me'atah v'ad olam omein omein omein selah selah selah*—"from now unto eternity amen amen amen selah selah selah").

Format 2

1. Opening Statement:

The most common and hence most popular form of Hebrew incantation commences with a statement/request addressed to the Eternal Living Spirit, reading יְהִי רָצוֹן מִלְּפָנֶיךָ (*Y'hi ratzon milfanecha*—"May it be your will"). This phrase is often succeeded by the Ineffable Name.

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2. Whilst this opening request is employed on its own, it is sometimes accompanied by phrases substantiating Divine authority, e.g.
 - a. יהוה אלהי ואלהי אבותי (YHVH elohai v'elohei avotai—"YHVH my God and God of my father"); or the plural יהוה אלהינו ואלהי אבותינו (YHVH Eloheimu veilohei avoteinu—"our God and God of our fathers");
 - b. השם הגדול והאמין (ha-shem ha-gadol v'ha-amitz—"the great and powerful Name");
 - c. יהוה אלהי ישראל (YHVH Elohei Yisra'el—"YHVH, God of the God-wrestler").
3. Once again the incantation is worked in the merit of the Divine One, and you would need to add any of the following directives:
 - a. בשם (b'shem—"in the name")
 - b. בשם השמות האלה (b'shem ha-shemot ha-eilah—"in the name of these names")
4. Include selected Divine Name(s)
5. Next you should direct attention to the Spirit Intelligences who would be assisting in the magical endeavour, e.g.:
 - a. [plural: על ידי המלאך] (aly'dei ha-malach [ha-malachim]—"by means of the angel [the angels]");
 - b. ואני משביעכם אתם המלאכים הקדושים (v'ani mashbi'achem atem ha-malachim ha-k'doshim—"and I adjure you Holy Angels.")
6. Add the Names of appropriate Spirit Intelligences
7. Continue with an inclusion of brief statements of purpose, again in harmony with the fundamental intention of the adjuration, which can be selected from the listed "Statements of Magical Intention."
8. **Closing Statement:** This aligns with the concluding formulas listed in "Format 1."

C. Incantations for a Meaningful Life

1. SUPPORT & PROTECTION

Having listed all the components required to construct an adjuration in Hebrew, it is now necessary to write a few in order to get a sense of styles, so to speak. Of course, the simplest format of a Hebrew incantation is to simply list all the Divine and Angelic Names relevant to the fundamental intention of the adjuration, the latter being appended at the end conjointly with a closing affirmation. In this regard, a good example is the following incantation, comprising a mix of virtually every important Divine Name, as well as the names of a number of Spirit Intelligences, for the purpose of personal protection:¹⁰⁰

והו ילי סיט עלם מהש ללה אכא כהת הזי אלד
לאו ההע יזל מבה הרי הקם לאו כלי לוו פהל
נלך ייי מלה חהו נתה האא ירת שאה ריי אום
לכב ושר יחו להח כוק מנד אני חעם רהע ייז
ההה מיך וול ילה סאל ערי עשל מיה והו דני
החש עמם ננא נית מבה פוי נמם ייל הרח מצר
ומב יזה ענו מחי דמב מנק איע חבו ראה יבם
היי מום אבג יתצ קרע שטנ נגד יכש בתר צתג
חקב טנע יגל פזק שקו צית אנקתם פסתם פספסים
דיונסים מצפצ שדי יוהך כלך כוזו במוכסו כוזו
אתנק אדירירון מטטרון שמריאל אוריאל רפאל
מיכאל גבריאל נוריאל רזיאל סנדלפון יופיאל
ענאל גבורתיאל צדקיאל קפציאל עזריאל
הדריאל הגן והושיע מעתה ועד עולם אמן וכן
יהי רצון

Transliteration:

*Vehu Yeli Sit Elem Mahash Lelah Acha Kahet Hezi Elad
Lav Hahah Yezel Mebah Hari Hakem Lav Keli Lov Pahal
Nelach Yeyay Melah Chaho Netah Ha'ah Yeret Sha'ah
Riyi Om Lekav Veshet Yichu L'hach Kevek Menad Ani
Cha'am Reho Yeyiz Hahah Mich Veval Yelah Se'al Ari*

*Eshal Mih Vehu Dani Hachash Omem Nena Nit Mivah Poi
 Nemem Yeyil Harach Metzger Umab Yahah Amu Machi
 Dameb Menak Iya Chavu Ra'ah Yabam Hayi Mum AViGe
 YaToTzi KaRo' SaTaN' NaGiDa YeiCheiSha BiTaRo
 TzaTaG' CheKeVa Tin'I YaGaLi P'Z'Kei ShuKoVa
 TzoYaT' Anaktam Pastam Paspasim Dionsim Matz'patz
 Shadai Yohach Kalach Kuzu B'mochsaz Kuzu Atneik
 Adiriron Metatron Shamri'el Ori'el Rafa'el Micha'el
 Gavri'el Nuri'el Razi'el Sandalfon Yofi'el An'el G'vurti'el
 Tzadki'el Kaftzi'el Azri'el Hadri'el hagein v'hoshi'a
 me'atah v'ad olam omein v'ken y'hi ratzon*

Translation:

*Vehu Yeli Sit Elem Mahash Lelah Acha Kahet Hezi Elad
 Lav Hahah Yezel Mebah Hari Hakem Lav Keli Lov Pahal
 Nelach Yeyay Melah Chaho Netah Ha'ah Yeret Sha'ah
 Riyi Om Lekav Vesher Yichu L'hach Kevek Menad Ani
 Cha'am Reho Yeyiz Hahah Mich Veval Yelah Se'al Ari
 Eshal Mih Vehu Dani Hachash Omem Nena Nit Mivah Poi
 Nemem Yeyil Harach Metzger Umab Yahah Amu Machi
 Dameb Menak Iya Chavu Ra'ah Yabam Hayi Mum AViGe
 YaToTzi KaRo' SaTaN' NaGiDa YeiCheiSha BiTaRo
 TzaTaG' CheKeVa Tin'I YaGaLi P'Z'Kei ShuKoVa
 TzoYaT' Anaktam Pastam Paspasim Dionsim Matz'patz
 Shadai Yohach Kalach Kuzu B'mochsaz Kuzu Atneik
 Adiriron Metatron Shamri'el Ori'el Rafa'el Micha'el
 Gavri'el Nuri'el Razi'el Sandalfon Yofi'el An'el G'vurti'el
 Tzadki'el Kaftzi'el Azri'el Hadri'el protect and support
 from now unto eternity amen be it so willed.*

Since this incantation is not focussed on a specific form of safeguarding self or selected individuals, it can be employed for all manner of spiritual support and protection. In this regard, all you would need to do is to focus your attention on any recipient for whom you intend invoking Divine Protection, or on yourself if you work this incantation for personal purposes, and then recite the incantation preferably in a low voice or whisper.

Important factors you should keep in mind are the earlier addressed “God Forces,” your personal emotions, these being collectively the, as it were, “spirit fuel” which “fires the engine of

intention” and empowers the incantation. In this instance the appropriate “God Force” is easily established by simply bringing the recipient of your incantation to mind, then placing your active hand flat on your chest, and then to ask yourself how you feel about the individual in question in the locale under your hand. In performing this action you establish a very powerful bond between yourself and the recipient of the power of this adjuration. However, whilst I have noted that the said incantation incorporates important Divine and Angelic Names for protection, it should be kept in mind that if it is meant to protect a pregnant woman or a child, you would need to insert the Names of the three Spirit Intelligences who protect mothers and infants against the demoness *Lilit*, i.e. סנוי סנסנוי סמנגלוף (*Sanoi Sansanoi Semangelof*), prior to the listing of the associated Spirit Intelligences.

In terms of the earlier shared incantations formulas, the following adjuration for protection against “evil doers” and “bad spirits” is an excellent example.¹⁰¹ It reads:

יהי רצון מלפניך יהוה אלהי ואלהי אבותי עשה
 למען קדושת שמותיך אנקתם פסתם פספסים
 דיונסים אבגיתז קרעשטנ נגדיכש בטרצתג חקבטנע
 יגלפזק שקוצית ובזכות שםעשציי שתחוס ותחמול
 ותחון ותגן אל [.....name of recipient.....] מכל מרעין
 בישין אמן נצח סלה ועד

Transliteration:

*Y'hi ratzon milfanecha YHVH Elohai v'Elohei avotai aseh
 l'ma'an k'dushat shmotecha Anaktam Pastam Paspasim
 Dionsim Avgitatz Karastan Nagdichesh Batratztag
 Chakvetna Yaglefzok Shakutzit v'biz'chut shem Ashtzei
 shetachus v'tachmol v'tachon v'tagen al [.....name of
 recipient.....] m'chol mere'in b'ishin Omein Netzach Selah
 Va'ed.*

Translation:

May it be your will *YHVH* my God, and God of my fathers,
 act for the sake of the holiness of Your Names, *Anaktam
 Pastam Paspasim Dionsim, Avgitatz Karastan*

אסותא מן שמיא תיהוי ל' [.....name of recipient.....]
 מעין הרע ומכל מרעין בישין ומכל מיני חולאים
 ומבכיה בעגלא ברחמי שמיא מאן דאמר והוה
 עלמא אמן נצח סלה ועד

Transliteration:

*Asuta min shmaya tihavi l' [.....name of recipient.....] m'ayin
 ha'ra v'm'kol mera'in b'ishin u'm'kol minei chola'im
 u'mib'chiah ba'agala b'rachamei shmaya me'ein d'amar
 vahava alma Omein Netzach Selah Va'ed*

Translation:

May there be Healing from Heaven for [.....name of recipient.....] from the Evil Eye, and from all evil doers and bad spirits, and from all bad illness, and from all lamentation speedily, with mercy from heaven and who speaks unto eternity *Amen*, Enduring (Victory), *Selah*, Forever.

When it comes to healing proper, without any references to attackers, demonic spirits, etc., it is worth noting that the strange sounding Divine Name combination reading הגע יהדרי ואעאל (*Hago'a y'hadri v'a'a'el*) is employed in an important incantation to invoke healing for any disease whatsoever.¹⁰³ In this instance however, the technique necessitates your having to face the sufferer, usually standing in front of you, and then uttering the following adjuration over the said individual:

יהי רצון מלפניך יהוה שתסיר בלי הזק החולי הזה
 מ' [.....name of afflicted.....] ואני' [.....personal name.....]
 משביעכם אתם המלאכים הקדושים קדשיאל
 פשדיאל שבעיאל בשם הגע יהדרי ואעאל על
 הדבר הזה אמן נצח סלה ועד

Transliteration:

*Y'hi ratzon milfanecha YHVH shetasir bli hezek ha-choli
 ha-zeh mi-[.....name of afflicted.....] v'ani' [.....personal
 name.....] mashbi'achem atem ha-malachim ha-kadoshim
 Kadshi'el Pashdi'el Shavi'el b'shem Hago'a Y'hadri V'a'a
 El al ha-davar ha-zeh omein netzach selah v'ad*

Translation:

May it be your will *YHVH* to remove without injury the malady from [.....name of afflicted.....], and I [.....personal name.....] adjure you Holy Angels *Kadshi'el Pashdi'el Shavi'el*, in the name of *Hago'a Y'hadri V'a'a'el* spoken on this matter, *amen*, victory, *selah* and eternal.

Besides dealing with illness in general, we also want to magically address specific illnesses, even something as minor as toothache. In this regard, the earlier mentioned Divine Name combination **אל שדי צבאות** (*El Shadai Tzva'ot*), is employed to relieve toothache in an incantation which can be employed both in spoken and written format.¹⁰⁴ It reads:

אשבעית עליכון כל רוחין בישין וכל שידין
ומזיקין שתרחיקו כאב משיני [.....personal name.....]
ותנו לו רפואה שלימה בשם אכתריאל ישראל
רפאל מיכאל גבריאל עריאל [אריאל] בשם
אל שדי צבאות

Transliteration:

*Ashbi'it aleichun kol ruchin b'ishin v'chol shedin
v'mazikin sh'taruchiku k'av mishinai [.....personal name.....]
vetnu lo refu'ah shlimah b'shem Achatrī'el, Yisra'el,
Rafa'el, Micha'el, Gavri'el, Ari'el, b'shem El Shadai
Tzva'ot.*

Translation:

I adjure you all *ruchin* and *ishin* and all *shedin* and *mazikin*. Remove this pain from my teeth [.....personal name.....] and restore me to complete health in the Name of *Achatrī'el, Yisra'el, Rafa'el, Micha'el, Gavri'el, Ari'el*, in the name of *El Shadai Tzva'ot*.

3. LOVE, GRACE & LOVING-KINDNESS

It should be noted that prior to any possible ritual considerations in terms of the generation of love, grace and loving-kindness in your life, a suitable state of mind aligned with an equally appropriate emotional stance is vital in working the following

adjuration successfully. To perform the incantation, simply face West and say:

יהי רצון מלפניך יאהדונהי אלהי הצבאות בכח
 שמות הקדושים והגדולים האלה יגלפזק אל שדי
 צמרכר אדירירון ועל ידי המלאכים מיכאל
 גבריאל צדקאל חניאל חסדיאל רחמיאל
 אהביאל שמשאל שתתנני לאהבה לחן ולחסד
 שתצליחוני בזה מה שארצה זמן פרעון אוריאל
 מעתה ועד עולם אמן וכן יהי רצון

Transliteration:

*Y'hi ratzon milfanecha Yahadonahi Elohei ha-tzva'ot
 b'ko'ach shemot ha-k'doshim v'ha-g'dolim ha-eleh
 Y'galp'zak El Shadai Tzemiroch'da Adiriron, v'aly'dei ha-
 malachim Micha'el Gavri'el Tzadki'el Chani'el Chasdi'el
 Rachmi'el Ahavi'el Shamshi'el, shetitneni l'ahavah l'chen
 v'l'chesed sh'tatzlichuni b'zeh mah she'ertzeh z'man
 peira'on Ori'el me'atah v'ad olam omein v'ken y'hi ratzon*

Translation:

May it be your will *Yahadonahi Elohei ha-tzva'ot* in the power of these holy and great Names *El Shadai Tzemiroch'da Adiriron*, and by the angels *Micha'el Gavri'el Tzadki'el Chani'el Chasdi'el Rachmi'el Ahavi'el Shamshi'el*, that I will find grace, love and loving-kindness for me to have success in this that I desire. Payback time *Ori'el*, from now unto eternity *amen* and thus be it so willed.

It is worth noting that the set of Divine Names included in this incantation pertains specifically to joy, pleasure, and grace. The Ineffable Name and its twelve permutations are employed amongst others, for the purpose of engendering love, grace and kindness in life. However, instead of the Ineffable Name, I have elected to include in the incantation the Divine Name construct יאהדונהי (*Yahadonahi*), which I have noted is a combination of the Divine Names יהוה (*YHVH*) and אדני (*Adonai*), and which pertains to *B'rachot* (Blessings). Then there is the Divine Name combination אל שדי (*El Shadai*). As we know the Name אל (*El*) pertains to

v'tish'l'tuni al ko'ach ha-chen v'ha-chesed v'ha-rachamim, v'ha-haneichah, v'asu bishvil ha-ko'ach ha-yotze mi'eilu ha-pasukim kedekativ:

Say each of the following verses three times:

(Genesis 26:12) Va-yizra yitz'chak ba'aretz ha-hi, va-yimtza ba-shanah ha-hi mei'ah s'arim, vai v'rachehu YHVH

(Genesis 39:2) Va-y'hi YHVH et yosef, va-y'hi ish matzli'ach, va-y'hi b'veit adonav ha-mitz'ri

(Genesis 6:8) V'no'ach matza chen b'einei YHVH.

Translation:

Chani'el and *Chasdi'el* I adjure you in the Explicit Name [think *YHVH*], in these Eighteen Names: *V'hu'el Y'li'el Sit'el Aleimi'el M'hash'el L'lah'el Acha'ei'el K'hat'el Hazai'el Eilad'el L'u'el H'ha'a'el Y'zal'el M'vah'el Harai'el Hakam'el L'u'el K'li'el*, to make me conquer like a wise person, and to magnify your lovingkindness unto me, to grant me the authority of the power of grace and kindness and compassion and the respite, and for the sake of the power that comes forth from these verses where it is written (Say each of the following verses three times):

(Genesis 26:12) And Isaac sowed in that land, and found in the same year a hundredfold; and *YHVH* blessed him.

(Genesis 39:2) And *YHVH* was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

(Genesis 6:8) and Noah found grace in the eyes of *YHVH*.

It would appear using any form of magic for love, grace and loving-kindness is a contentious matter in the eyes of some practitioners of the magical arts, who consider any magical practice pertaining to matters of the heart to be “spellbinding” an individual to act against his/her will. It should be noted that the following incantation for love, grace and loving-kindness is not a “love spell,” but an incantation to achieve circumstances appropriate to its fundamental purpose, i.e. finding love, grace and kindness.

סריגורא (Sarigora).¹⁰⁷ I also noted that “the latter name derives from the word סניגור (Saneigor) meaning a ‘defender’ or ‘advocate,’ one of the epithets of *Metatron*,” and that the angel נוריאל (Nuri’el) is equally affiliated with the combination פזק (P’Z’Kei).¹⁰⁸

In terms of employing this portion of the “Forty-two Letter Name,” in an incantation for the mentioned purpose, one should:

1. align oneself with the “spirit forces” behind this portion of the “Forty-two Letter Name” by working the procedure of combining it with the Ineffable Name (יהוה [vocalised *Yihav’ha*]) in the following manner:

י ה ו ה
פ ז ק
י פ ה ז ו ק ה

The resultant Divine Name combination יפהזוקה is vocalised *Yif’haz’v’keiha*.

2. Next, one would focus firmly on the task at hand, then utter this פזק יפהזוקה (*P’Z’Kei Yif’haz’v’keiha*) three times, followed by reciting the Names of the associated Spirit Intelligences, or recite the following greater adjuration which incorporates the said Divine and Angelic Names with your entire being firmly focussed on the personally chosen joyous purpose. In this regard, the incantation is uttered whilst facing East:

יהי רצון מלפניך יהוה אלהי ואלהי אבותי
בכח שמות הקדושים והגדולים האלה פזק
יפהזוקה ועל ידי המלאכים נגדיאל זקפיאל
פקדיאל גבריאל סריגורא נוריאל שתצל יחוני
בזה מה שארצה מעתה ועד עולם אמן וכן
יהי רצון

Transliteration:

*Y'hi ratzon milfanecha Yihav'ha elohai v'elohei
avotai b'ko'ach shemot ha-k'doshim v'ha-g'dolim
ha-eleh P'Z'Kei Yif'haz'v'keiha, v'al y'dim ha-
malachim Nagdi'el Zakfi'el Pakdi'el Gavri'el
Sarigora Nuri'el sh'tatzlichuni b'zeh mah
she'ertzeh me'atah v'ad olam omein v'chen y'hi
ratzon*

Translation:

May it be your will *Yihav'ha* my God and God of
my fathers, in the power of these holy and great
Names *P'Z'Kei Yif'haz'v'keiha*, and by the angels
*Nagdi'el Zakfi'el Pakdi'el Gavri'el Sarigora
Nuri'el*, for me to have success in this that I desire,
from now unto eternity *amen* and thus be it so
willed.

There is a particularly special magical procedure for men and women in which they can impart their admiration for members of the opposite sex in a particularly powerful manner. In this instance the **יפהזוקה** (*Yif'haz'v'keiha*) Divine Name combination is potently aligned with both *Yesod* and the Moon, and hence, when an individual sees a beautiful woman or a handsome man, he/she should invoke great joy within him/herself and say:

**יפהזוקה יפה ניכבד ברוך אתה אדני אלהינו מלך
העולם שככה לו בעולמו**

Transliteration:

*Yif'haz'v'keiha yafah nichbad baruch atah Adonai
Eloheinu melech ha-olam, shekachah lo ba-olamo.*

Translation:

Yif'haz'v'keiha glorious beauty, blessed are You *Adonai*,
our God, King of the Universe, Whose universe is filled
with such beauty.

The incantation can be abbreviated to read:

יפהזוקה יפה ניכבד ברוך השם

Transliteration:

Yif'haz 'v'keiha yafah nichbad baruch ha-Shem

Translation:

Yif'haz 'v'keiha glorious beauty, blessed be *ha-Shem* ("the Name" [Divine One])

As you can see this aligns very beautifully with the earlier addressed exclamation of "*Baruch ha-Shem*" whenever you should encounter "goodness."

Of course, we naturally should not forget sexuality which assuredly ranks amongst the highest of joyous endeavours. However, whilst the recreational variety is certainly great, procreation is yet of major concern to many who indulge in this pleasurable pursuit. In this regard I think several readers would be interested in the following incantation in which fertility and virility is promoted. In this instance the Divine Name **אֵהְיֶה אֲשֶׁר אֵהְיֶה** (*Ehyeh asher Ehyeh*) features prominently in this incantation the intention of which is to cause pregnancy. It reads:

יְהִי רָצוֹן מִלְּפָנֶיךָ אֵהְיֶה אֲשֶׁר אֵהְיֶה שֶׁתְּרַחֵם עַל
הָאִשָּׁה [...] וְתֵתֵן לָהּ בְּקָרוֹב
הָרִיוֹן מִבְּעֵלָהּ [...] בִּזְרֵעַ שֶׁל קִימָא
בְּכַח הַשֵּׁם הַקָּדוֹשׁ הָאֵלֶּה עַל יְדֵי הַמַּלְאָךְ שְׁמִשִּׁי'עַל

Transliteration:

*Y'hi ratzon milfanecha Ehyeh asher Ehyeh shet'rachem al
ha-ishah [...] v'titen lah b'karov herayon
miba'alah [...] b'zera shel kayama b'koach
ha-shem ha-kadosh ha-eleh al y'dei ha-malach Shamshi'el*

Translation:

May it be your will *Ehyeh asher Ehyeh* [I am that I am] to have mercy on the woman [...] and soon grant her pregnancy from her husband [...] with his existent seed [sperm], in the power of this Holy Name through the angel *Shamshi'el*

5. SANCTIFICATION OF THE MOON (*ROSH CHODESH*)

Having addressed an incantation for the generation of circumstances in which “Love, Grace and Loving-kindness” might flourish in your personal life, and having considered the lunar pleasantries pertaining to “*Endeavours of Great Joy*,” it would be greatly beneficial to consider an ancillary practice which would encourage חיים של שלום חיים של טובה חיים של ברכה (*chayim shel shalom, chayim shel tovah, chayim shel b'rachah* — “a life of peace, a life of goodness, a life of blessing”).

It should be understood that a major portion of your success as a practitioner of “Practical Kabbalah,” or of the magical arts, is based on special work executed on a regular basis. In this regard, it is important to align with what might be termed the “Cycles of Spirit.” This means that it is necessary to perform certain daily, monthly, seasonal and annual celebrations, in which the rise and fall of the “Forces of Life” applicable to our planet, are not only acknowledged in a conscious manner, but invoked for the well being of your own person and that of the greater world around you. Amongst these unique practices special attention should be given to the Lunar cycle in which the rise of the New Moon is observed in a unique manner. Termed *Rosh Chodesh* or *Birkat ha-Chodesh*, in reference to the first day of the month equated with the appearance of the New Moon, this is regular practice in Judaism in which the beginning of every Hebrew month is celebrated by observing the very first visible sliver of the New Moon.

Whilst this occasion does not especially align with the beginning of each of the standard twelve months, the event marks the beginning of each Hebrew month. Also, while you might not be Jewish or particularly interested in mainstream Judaism *per se*, *Rosh Chodesh* has special significance in terms of personal well being, and in this regard the affiliated traditional prayer/incantation is particularly effective when uttered in a magical manner. In this regard, it is worth noting that the Divine Name *Ar'arita* is linked to the Name *Shadai*, and that these Divine Names are associated with *Rosh Chodesh* and the sphere of *Yesod* (Foundation) on the Kabbalistic Tree of Life, this *sefirah* itself being symbolically

affiliated with the Moon. Furthermore, the *gematria* (numerical value) of ראש חודש (*Rosh Chodesh*) is equal to that of the Name אר'ארי'תא (*Ar'arita*). Hence, the latter acrostic is considered especially powerful on this auspicious day, and is therefore uttered aloud on *Rosh Chodesh*, i.e. at the consecration of the New Moon.

Amongst the traditions pertaining to the day of the “Blessing the New Moon,” there is a rule of never cutting your hair and nails on this day. Magically speaking, *Rosh Chodesh* marks the beginning of “increase,” hence actions which pertain symbolically to “decrease” are avoided. It is also important to note that the “mood” of the day is one of joy. In fact, happiness and joy should be cultivated during any practice associated with *Levanah* (the Moon), and *Yesod*, the lunar sphere on the Tree of Life. One could successfully invoke joy, by repeating the following phrase penned by the great Rabbi Nachman of Bratslav in ones mind.¹⁰⁹ It reads:

מצוה גדולה להיות בשמחה תמיד

Transliteration:

Mitzvah g'dolah l'hiyot b'simchah tamid

Translation:

It is a good deed of greatness to be happy always.

A “magical” *Rosh Chodesh* or *Birkat ha-Chodesh* [*Kidush Levanah*—“Sanctification of the Moon”] could be worked in the following simple manner:

1. Ensure that you have a silver coin in your pocket, wallet or handbag. In this regard, I was originally instructed to carry a silver coin in my pocket at all times. The modern nickel coins work equally well.
2. On the rising of the New Moon in the night sky, go outside and face the Crescent Moon, and utter the traditional *Rosh Chodesh* prayer/incantation saying:

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו
שתחדש עלינו את החדש הזה לטובה ולברכה

ותתן לנו חיים ארוכים חיים של שלום חיים של
טובה חיים של ברכה חיים של פרנסה חיים של
חלון עצמות חיים שיש בהם יראת שמים ויראת
חטא חיים שאין בהם בושה וכלמה חיים של עשה
וכבוד חיים שתהא בנו אהבת תורה ויראת שמים
חיים שימלא יהוה משאלת לבנו לתובה בשם
אראריתא [אראריתא שדי] אמן סלה

Transliteration:

*Y'hi ratzon milfanecha YHVH eloheinu veilohei
avoteinu, shet'chadesh aleinu et ha-chodesh ha-zeh
l'tovah v'livrachah, v'titen lanu chayim aruchim
chayim shel shalom, chayim shel tovah, chayim
shel b'rachah, chayim shel parnasah, chayim shel
chilutz atzamat, chayim sheyesh ba-hem yir'at
shamayim v'yir'at cheit, chayim she'ein ba-hem
boshah uch'limah, chayim shel oseh v'chavod,
chayim shet'hei vanu ahavat torah v'yir'at
shamayim, chayim she'y'malei YHVH mish'alot
libeinu l'tovah, b'shem Ar'arita [or Ar'arita
Shadai], Omein Selah*

Translation:

May it be your will *YHVH* our God and God of our fathers, that you begin for us this month for good and for blessing. May you give us long life; a life of peace; a life of goodness; a life of blessing; a life of sustenance; a life of physical health; a life in which there is fear [respect] of heaven [the Almighty] and fear of transgression; a life in which there is no shame or humiliation; a life of wealth and honour; a life in which there is within us a love for your Law and fear [respect] of heaven [the Almighty]; a life in which *YHVH* fulfills the request of our hearts for good in the name *Ar'arita* [or *Ar'arita Shadai*], *Amen Selah*.

3. Turn the silver/nickel coin over in your pocket, make a wish, and say:

סמן טוב ומזל טוב יהא לנו ולכל ישראל בשם
 אראריתא [אראריתא שדי] שדי אמן סלה

Transliteration:

*Siman tov u'mazal tov y'hei lanu ul'chol Yisra'el
 b'shem Ar'arita [or Ar'arita Shadai] Omein Selah*

Translation:

A good sign and good fortune for us and for all
 Israel, in the name *Ar'arita* [or *Ar'arita Shadai*]
Amen Selah.

4. Conclude by deliberately doing the “*Noten Kavod*” practice, which I addressed in “*The Book of Self Creation*,”¹¹⁰ with three different individuals, contacting them directly, indirectly by email, etc., or in your imagination, each time concluding by saying to them either directly or in your mind “*Shalom Aleichem*” (“Peace be to you”), and receiving the reply, or imagining that you are receiving from them the response, “*Aleichem Shalom*” (“To you be Peace”).
5. I have also found that this magical *Rosh Chodesh* working can be greatly enhanced by uttering the following incantation of the *Shechinah*, the feminine aspect of Divinity, as a *Hagah* (mantra) over the succeeding twenty-four hours :

בתולה עלמה מטרונית אמא
 יוצרת מלכה אישה
 שכינה אהובה

Transliteration:

*B'tulah Almah Matronit Ima
 Yotzeret Malkah Ishah
 Sh'chinah Ahuvah*

Translation:

Virgin Maiden, Matron Mother,
 Creatrix Queen Woman,
Sh'chinah Beloved

6. FINANCIAL SUCCESS

Consider for a moment the possibilities of conjointly employing several of the techniques addressed in this tome. In this regard, the following incantation for magically facilitating circumstances to achieve financial success, would be greatly empowered with the “fuel-energy” of an appropriate “God Force” (emotion/mindset) related to a specific *sefirah* on the kabbalistic Tree of Life. In terms of the current purpose, which revolves around livelihood and benefaction, you have a variety of options. One which always works in terms of expansiveness and unlimited abundance is the sphere of *Chesed* (loving-kindness), so let us settle for this sphere, associated as it is with *Tzedek*, the planet Jupiter and joy.

To invoke this “God Force,” you would simply sit down, surrender to gravity, place your active hand on your upper chest. Think of happiness directly under your hand, and allow it to surface as you try to sense what the “joy” feels like by enunciating the word over and over, and surrendering to its impact. As noted earlier, you could employ terms like “bliss,” “elation” and “delight,” or the Hebrew שמחה [*Simcha*—“joy” or “pleasure”], התלהבות (*Hitlahavut*—“excitement” or “enthusiasm”), etc., to increase the intensity of the emotion inside your chest. It helps to smile into the emotion as you surface it under your hand. Start to take deep breaths, and on exhalation allow the “God Force” to flood your entire anatomy. At the peak moment, when you feel fully aligned with the emotional quality, you would acknowledge the “Spirit” behind the “God Force” by whispering “*Shalom Ru'ach m'Tzedek*” (Salutations Spirit from Jupiter).

As noted earlier, a “God Force” can be further enhanced by means of an appropriately affiliated “Elemental/Colour/Sound” association, i.e. Air—Orange—“*EE*”; Fire—Red—“*Ah*”; Water—Blue—“*Oh*”; and Earth—Green—“*Eh*.” I will address these factors in greater detail in Part 2 of “*The Book of Immediate Magic*.” However, it should be clear that control and enhancement of emotional qualities could greatly empower ritual activities, and, as I have witnessed numerous times, effect a speedy outcome.

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2. Follow on with the enunciation of the following incantation:

יהי רצון מלפניך יהוה אלהי ישראל שתצוה
 למלאכך ארגמן אורי'אל רפאל גבריאל מיכאל
 נוריאל אלו לבא אל ביתי [.....fill in personal name.....]
 וללכת עמי ויצליחו אותי בסחורתי ובכל מעשה
 ידי בהצלחה ובהרוחה גדולה בין ביום בין
 בלילה בין בבית בין בחוץ לבית בין בעיר בין
 בחוץ לעיר ושמך וחותמך הקדוש ירחיבו במעשי
 ובביתי והצליח לי [.....fill in personal name.....] **אמן**
סלה

Transliteration:

*Y'hi ratzon milfanecha YHVH Elohei Yisra'el
 shet'tzaveh l'mal'achecha Argaman Ori'el Rafa'el
 Gavri'el Micha'el Nuri'el elu lavo el beiti [.....fill in
 personal name.....] v'lalechet imi v'yatzlichu oti
 bis'chorati uv'chol ma'aseh yadi b'hatzlachah
 uv'har'vachah g'dolah bein ba-yom bein ba-lailah
 bein ba-bayit bein b'chutz la-bayit bein ba-ir bein
 b'chutz la-ir v'shimcha v'chotamcha ha-kadosh
 yar 'chivu b'ma'asai uv'veiti v'hatzliach li [.....fill in
 personal name.....] **Omein Selah***

Translation:

May it be your will *YHVH*, God of the God-
 wrestler, to command your angels *Argaman Ori'el
 Rafa'el Gavri'el Micha'el Nuri'el* to visit my house
 [.....fill in personal name.....], to accompany me, to
 make me successful with all my endeavours, and
 bring success in all my actions [works of my
 hands], and great expansion, whether in the day,
 whether in the night; whether at home, whether
 outside the house; whether in the city, whether
 outside the city; and in Your Name and with Your
 Holy Seal magnify my actions, and expand my
 house, and bring success to me [.....fill in personal
 name.....] *Amen Selah*.

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Translation:

Through these gates let no sorrows enter
 In this dwelling let no trouble enter
 Through these doors let no fears enter
 In this locale let there be no conflict
 In this place let there be blessings and peace

This is actually a version of the “Blessing of the Home”¹¹¹ which is employed in a unique manner in “Blessing the ‘Self’,” i.e. your own person. This is done in the following manner:

1. During inhalation raise your hands and close your eyes with your middle three fingers. Focus on your eyes and say: *b'zot ha-sha'arim lo yavo tza'arim*
2. During inhalation remove hands from your eyes and hold them next to your head. Focus on your entire physical anatomy and say: *b'zot ha-dirah lo tavo tzarah*
3. During inhalation place your hands over your ears, then focus on your ears and say: *b'zot ha-d'latot lo tavo behalot*
4. During inhalation remove your hands from your ears and extend your arms sideways, so as to embrace your personal space, your immediate circumference, with your consciousness. With arms extended in this manner say: *b'zot ha-machlakah lo tavo machloket*
5. During inhalation place your hands right over left on your heart (centre of the chest), then say: *b'zeh ha-makom tehi b'rachah v'shalom*
6. Conclude by removing your hands from your chest during the next inhalation, and then, during the concluding exhalation, lower arms slowly letting them hang by your sides as you sense the Divine Presence around you.

The important thing here is to carefully coordinate your hand movements with breathing cycles, and getting these movements to be as evenly as you possibly can. It should be as smooth as if you were doing a *Tai Chi* practice.

To generate physical energy, we have to push material fuel *into* a body via the mouth, where it becomes converted into cell-supplies, and the remainder reduced to rubbish and finally excreted as faeces and urine, which can still be useful to the ecology for fertilisers. Now, the same process takes place on spiritual levels of life, if we accept that we are really “made in God’s image and likeness.” To be brutally blunt, on those levels, “Satan” would serve the function of getting the excrement out of “Deity,” or more accurately, keeping the metabolic balance of the “Macrocosm” in good order by evacuating Its “evil.” That is why some have metaphorically viewed “Satan” as the rear end [rectum] of God, which literally gets rid of, what my late mentor termed, “spiritual sewage.” Think a little. What happens to all *our* bodily waste-products in the course of nature? These would go back into the ground, where they would be utilised by bacteria for conversion back to chemical compounds, which in turn might be re-assimilated by plant and insect life. All schoolboy stuff because they are physical substances which can be registered through physical processes. What we have to do is see the same things on spiritual levels and we might learn a great deal, because *we ourselves* are, or should be, active agents whereby the spiritual detritus of cosmos becomes converted back to beneficial products, fit for re-consumption by “IT” as sustenance. In cruder language, part of our place in the “Scheme of Things” is to take the excrement that Satan shovels out of the rear end of the “Divine Being,” and reduce this to something which will nourish a fruit fit for “Him” or “It” to put into “His/Her/Its” mouth again. That may take millions of our years, but that in essence is the main part of our job in life. The vital question of course is how to do this best and most efficiently.

This means to say that we have been looking at things the wrong way for far too long in assuming a totally “Beneficent God,” who could not possibly be responsible for anything nasty or wrong in “His” creation. The key is in those vital words in *Genesis 1:27* “So God created man in his own image, in the image of God created he him: male and female created he them.” Later in

Genesis 2 comes the corollary in verse 7 “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.” There are two distinct accounts that form this creation myth, because the “*Book of Genesis*” was drawn from several original scrolls, but the implication of the first is quite clear that man is a replica of God to a minor extent, or at least to conform with the same principles.

We are therefore to assume that, like ourselves, the “Infinite One” consists of “Living Energy,” which in itself is part of a process which we loosely call “Life.” As such, “It” must have polarity and all that applies to this, plus we can only estimate the nature of “It” or “*That*” by extrapolating from ourselves accordingly, and filling in by guesswork hopefully pointed in the right direction. So would it be asking too much to imagine a vast “Being” with, as it were, a mind and a mouth at one end from which only “good” emerges, and a “waste disposal system” at the other end which emits our equivalent of excrement or “evil.” We might call the good end “God” and the opposite end the “Devil,” and we might perhaps call the entire Being our “*GODEVIL*.” Can we imagine the “Good” end of “It” telling us via the “mind” and “mouth” how to dispose of “Its” “evil” end? Is that too much to ask for? I think not.

As far as things have been revealed to me, I can say with full conviction that this “Living Universe” is worked by a polarised “Power,” one end of which is called “God” and the other end “Satan.” The “God-end” is like our great Intelligence and finest feelings, but the “Satan-end” is, as my mentor William G. Gray had it, our “toxic thinking” and “foul feelings.” Now, if we are consumed by the “Divine Being,” and we “go for the good end,” so to speak, we will evolve as expressions of “Its” behaviour, and identify with “It” until we pass into *Perfect Peace Profound* and the “Mystical Marriage” is consummated. On the other hand, if we choose the opposite “Satan” end, we have a wonderful time being “eaten” in order to supply fuel for the “Divine System,” after which we are reduced to residue and evacuated to provide fertiliser for the “Tree of Life,” and there we go again with another “Cosmic Cycle.”

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Now, if “Satan” is the rear end of “Divine Being,” you can hardly approach “God” without dealing with the “Devil.” In this regard, we read in *Isaiah 45:6-7* “I am the Lord and there is none beside me. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.” It is purely a question of dealing with the “Devil” *correctly*, in the way “he” *should* be dealt with. No more than that. What it all boils down to is “What do we want to become?” “Utterances” and “Words” coming out of the “Mind” and “Mouth” of God, or plain waste from the “satan” end. There are indeed endless millions of humans who would rather be reduced to excrement than face the onus of “Godhood.” So naturally they would want to worship “Satan” who gives them a short, good time, while gulping them down, so to speak, but the process of “Divine Digestion” is literally “hell,” and that is the end of you as *you*. In this sense those old legends of “selling yourself to the Devil” are literally true. Personifying the process does not make it any less accurate, providing you translate the terms into other levels of understanding.

All of this is rather well indicated on the Kabbalistic “Tree of Life,” where, if you fall into the upper “Abyss,” as it were, the “mouth” of the “Tree of Life,” you are going to go through the disposal end of “Life.” As it is, the “Lower Abyss” at *Yesod* (Foundation) on the sefirotic Tree is never shown, and this is why there is a special angel or “Genius of the Abyss” called *Mesuchi'el* (“Veiler of God”), whose job it is to conceal the imperfections of Divinity from humans and presumably others in the “Abyss” or “*Mesach Mavdil*,” a realm of “rejected failures.” Nowadays we might call this special Spirit Intelligence a “Public Relations Officer.” Jokes aside, the “personal” part of “God” depends on us for Its “Process of Perfection,” just as we depend on the cells of our bodies to fulfil their functions properly, so that we keep in good health and condition. In fact, the relationship is an equivalent. I am reminded of a statement made by William Gray who said “If I could get rid of my spiritual detritus as easily as I am voiding this physical waste, I might be in a better state of spiritual health altogether.”¹¹² By and large, I think we have lost a lot of information by having been too “nice” in the past about basic facts

of bodily behaviour, covering everything up as “shameful” purely because it dealt with excretion, or sexuality, anything “below the belt” which mainstream religion has always wanted to keep away from the “Divine Being.”

Of course, we ultimately have to come to the question of all the “scum of the Earth,” the villains and sub-humans of humanity, and ask with appropriate horror: “What? Is God in those too? Can such revolting creatures be part of His/Her/Its nature?” Naturally the answer has to be “Yes they are,” but they are part of “Its” imperfect, unregenerate nature which is being processed through a long and painful course of change involving maybe millions of years, before they will be anything better. So now you know why they are there, but that does not help with the problem of how to deal with them except at a distance, as one would with say a rattlesnake. You are bound to meet a number of such characters during your life, and if you let any of them worry you or put you off your stroke, you will deserve all you get. Simply dismiss their physical behaviour and insults like a spent match, and carry on without caring a single iota. Furthermore, you must not let them get at you, and ultimately persuade you to believe that there must be something wrong with you rather than with them. There is nothing wrong that you are not creating yourself.

That being said, we are certainly not living in this world as isolated little “islands,” and we do tend to, as it were, bump against each other, and there will be many instances in which our lives are beset by invasive types. In this regard, when matters turn utterly unmanageable and your and your loved ones personal welfare is being threatened, it might be time to invoke the powers of “Divine Justice,” i.e. the very necessary sphere of “*Gevurah*” (Might) on the kabbalistic Tree of Life, which could well be viewed to be the “God of Vengeance.”

In this regard, there are a number of unique spiritual procedures to be found in *Practical Kabbalah* which are meant to, as it were, trigger “Divine Justice.” Amongst the best is the recitation of *Psalms* 94 and 92 for this very purpose, as addressed in the *Sefer Shimmush Tehillim*.¹¹³ The original instruction is to

recite the said Psalms and a special incantation in an open space or field during the seventh hour on a Monday. Considering that in this Tradition, as also in Judaism as a whole, the days are calculated from sunset to sunset, Monday would commence at sunset on a Sunday which, if sundown is at six o'clock in the afternoon, would make the seventh hour the first after midnight. Now, *Psalm 94* is to be uttered facing East, and *Psalm 92* towards the North. This is followed by an incantation which includes a Divine Name combination, i.e. *El Kano Tov*, which translates "Good God of Vengeance." Here are the full versions of the two Psalms.

Psalm 94

- [Verse 1] אל נקמות יהוה אל נקמות הופיע
 [Verse 2] הנשא שפט הארץ השב גמול על גאים
 [Verse 3] עד מתי רשעים יהוה עד מתי רשעים יעלוז
 [Verse 4] יביעו ידברו עתק יתאמרו כל פעלי און
 [Verse 5] עמך יהוה ידבאו ונחלתך יענו
 [Verse 6] אלמנה וגר יחרגו ויתומים ירצחו
 [Verse 7] ויאמרו לא יראה יה ולא יבין אלהי יעקב
 [Verse 8] בינו בערים בעם וכסילים מתי תשכילו
 [Verse 9] הנמט און הלא ישמע אם יצר עין הלא יביט
 [Verse 10] היסר גוים הלא יוכיח המלמד אדם דעת
 [Verse 11] יהוה ידע מחשבות אדם כי המה הבל
 [Verse 12] אשרי הגבר אשר תיסרנו יה ומתורתך תלמדנו
 [Verse 13] להשקיט לו מימי רע עד יכרה לרשע שחת
 [Verse 14] כי לא ימש יהוה עמו ונחלתו לא יעזב
 [Verse 15] כי עד צדק ישוב משפט ואחריו כל ישרי לב
 [Verse 16] מי יקום לי עם מרעים מי יתיצב לי עם פעלי און
 [Verse 17] לולי יהוה עזרתה לי כמעט שכנה דומה נפשי
 [Verse 18] אם אמרתי מטה רגלי חסדך יהוה יסעדני
 [Verse 19] ברב שרעפי בקרבי תנחומיך ישעשעו נפשי
 [Verse 20] היחברך כסא הוות יצר עמל עלי חק

[Verse 21] יגודו על נפש צדיק ודם נקי ירשיעו
 [Verse 22] ויהי יהוה לי למשגב ואלהי לצור מחסי
 [Verse 23] וישב עליהם את אונם וברעתם יצמיתם
 יצמיתם יהוה אלהינו

Transliteration:

[Verse 1] *El n'kamot YHVH El n'kamot hofi'a*
 [Verse 2] *hinasei shofet ha-aretz ha-shev g'mul al gei'im*
 [Verse 3] *ad matai r'sha'im YHVH ad matai r'sha'im*
ya'alozu
 [Verse 4] *yabi'u y'dab'ru atak yit'amru kol po'alei aven*
 [Verse 5] *am'cha YHVH y'dak'u v'nachalat'cha y'anu*
 [Verse 6] *almanah v'geir yaharogu vitomim y'ratzeichu*
 [Verse 7] *vayom'ru lo yir'eh Yah v'lo yabin Elohei ya'akov*
 [Verse 8] *binu bo'arim ba'am uch'silim matai tash'kilu*
 [Verse 9] *ha-nota ozen halo yish'ma im yotzer ayin ha-lo*
yabit
 [Verse 10] *ha-yoser go'im ha-lo yochiach ha-m'lamed*
adam da'at
 [Verse 11] *YHVH yodei'a mach'sh'vot adam ki heimah ha-*
vel
 [Verse 12] *ashrei ha-gever asher t'yasrenu Yah u-*
mitorat'cha t'lamdemu
 [Verse 13] *l'hash'kit lo mimei ra ad yikareh larasha*
shachat
 [Verse 14] *ki lo yitosh YHVH amo v'nachalato lo ya'azov*
 [Verse 15] *ki ad tzedek yashuv mish'pat v'acharav kol*
yishrei lev
 [Verse 16] *mi yakum li im m'rei'im mi yit'yatzeiv li im*
po'alei aven
 [Verse 17] *lulei YHVH ez'ratah li kim'at shach'nah dumah*
naf'shi
 [Verse 18] *im amarti matah rag'li chasd'cha YHVH*
yis'adeini
 [Verse 19] *b'rov shar'apai b'kirbi tan'chumecha*
y'sha'ash'u nafshi
 [Verse 20] *ha-y'chav'r'cha kisei ha-vot yotzer amal alei*
chok
 [Verse 21] *yagodu al nefesh tzadik v'dam naki yarshi'u*

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[Verse 22] *va-y'hi YHVH li l'mish'gav veilohai l'tzur mach'si*

[Verse 23] *va-yoshev aleihem et onam uv'ra'atam yatz'mitem yatz'mitem YHVH Eloheimu*

Translation:

[Verse 1] Thou *El* to whom vengeance belongeth, *YHVH*,
Thou *El* to whom vengeance belongeth, shine forth

[Verse 2] Lift up Thyself, Thou Judge of the earth; render
to the proud their recompense.

[Verse 3] How long shall the wicked, *YHVH*, how long
shall the wicked exult?

[Verse 4] They gush out, they speak arrogancy; all the
workers of iniquity bear themselves loftily.

[Verse 5] They crush Thy people, *YHVH*, and afflict Thy
heritage.

[Verse 6] They slay the widow and the stranger, and
murder the fatherless.

[Verse 7] And they say: '*Yah* will not see, neither will the
God of Jacob give heed.'

[Verse 8] Consider, ye brutish among the people; and ye
fools, when will ye understand?

[Verse 9] He that planted the ear, shall He not hear? He
that formed the eye, shall He not see?

[Verse 10] He that instructeth nations, shall not He correct?
even He that teacheth man knowledge?

[Verse 11] *YHVH* knoweth the thoughts of man, that they
are vanity.

[Verse 12] Happy is the man whom Thou instructest, *Yah*,
and teachest out of Thy law;

[Verse 13] That Thou mayest give him rest from the days
of evil, until the pit be digged for the wicked.

[Verse 14] For *YHVH* will not cast off His people, neither
will He forsake His inheritance.

[Verse 15] For right shall return unto justice, and all the
upright in heart shall follow it.

[Verse 16] Who will rise up for me against the evil-doers?
Who will stand up for me against the workers of iniquity?

[Verse 17] Unless *YHVH* had been my help, my soul had
soon dwelt in silence.

[Verse 18] If I say: 'My foot slippeth', Thy mercy, *YHVH*, holdeth me up.

[Verse 19] When my cares are many within me, Thy comforts delight my soul.

[Verse 20] Shall the seat of wickedness have fellowship with Thee, which frameth mischief by statute?

[Verse 21] They gather themselves together against the soul of the righteous, and condemn innocent blood.

[Verse 22] But *YHVH* hath been my high tower, and my God the rock of my refuge.

[Verse 23] And He hath brought upon them their own iniquity, and will cut them off in their own evil; *YHVH* our God will cut them off.

Psalm 92

[Verse 1] מזמיר שיר ליום השבת

[Verse 2] טוב להדות ליהוה ולזמר לשמך עליון

[Verse 3] להגיד בבקר חסדך ואמונתך בלילות

[Verse 4] עלי עשור ועלי נבל עלי הגיון בכנור

[Verse 5] כי שמחתני יהוה בפעלך במעשי ידיך ארנן

[Verse 6] מה גדלו מעשיך יהוה מאד עמקו מחשבתך

[Verse 7] איש בער לא ידע וכסיל לא יבין את זאת

[Verse 8] בפרח רשעים כמו עשב ויציצו כל פעלי

און להשמדם עדי עד

[Verse 9] ואתה מרום לעלם יהוה

[Verse 10] כי הנה איביך יהוה כי הנה איביך יאבדו

יתפרדו כל פעלי און

[Verse 11] ותרם כראים קרני בלתי בשמן רענן

[Verse 12] ותבט עיני בשורי בקמים עלי מרעים

תשמענה אזני

[Verse 13] צדיק כתמר יפרח כארו בלבנון ישגה

[Verse 14] שתולים בבית יהוה בחצרות אלהינו

יפריחו

[Verse 15] עוד ינובון בשיבה דשנים ורעננים יהיו

[Verse 16] להגיד כי ישר יהוה צורי ולא עולתה בו

[Verse 7] A brutish man knoweth not, neither doth a fool understand this.

[Verse 8] When the wicked spring up as the grass, and when all the workers of iniquity do flourish; it is that they may be destroyed for ever.

[Verse 9] But Thou, *YHVH*, art on high for evermore.

[Verse 10] For, lo, Thine enemies, *YHVH*, for, lo, Thine enemies shall perish: all the workers of iniquity shall be scattered.

[Verse 11] But my horn hast Thou exalted like the horn of the wild-ox; I am anointed with rich oil.

[Verse 12] Mine eye also hath gazed on them that lie in wait for me, mine ears have heard my desire of the evil-doers that rise up against me.

[Verse 13] The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon.

[Verse 14] Planted in the house of *YHVH*, they shall flourish in the courts of our God.

[Verse 15] They shall still bring forth fruit in old age; they shall be full of sap and richness;

[Verse 16] To declare that *YHVH* is upright, my Rock, in whom there is no unrighteousness.

At the conclusion of the recitation of the two Psalms, say the following adjuration:

יְהִי רָצוֹן מִלְּפָנֶיךָ אֵל קְנוּא טוֹב שֶׁתִּשְׁפִּיל וְתַכְנִיעַ
 [.....name of the recipient.....] אוֹיֵב וְכֵן הָרָאִנִי נִסִּים
 בְּשֵׁם שֶׁהַכֹּנַעַת וְהַשְּׁפַלְתָּ אֶת אוֹיְבֵי מֹשֶׁה רַבֵּינוּ עָלֵינוּ
 הַשְּׁלוֹם כְּשֶׁהַתְּפִלָּה לְפָנֶיךָ אֱלֹהֵי הַשִּׁירוֹת וְתַעֲלֶה
 לְפָנֶיךָ אֱלֹהֵי הַשִּׁירוֹת וְתַעֲלֶה
 תְּפִלָּתִי כְּרִיחַ הַקְטֹרֶת מֵעַל הַמִּזְבֵּחַ

Transliteration:

*Y'hi ratzon mil'fane'ach El Kano Tov shetash'pil
 v'tach'ni'a [.....name of the recipient.....] oyeiv v'chen ha-
 r'eini nisim k'shem shehich'na'ata v'hishpalta et oy'vai
 Mosheh Rabeinu alav ha-shalom k'shehit'palel l'fanecha
 ilu ha-shirot v'ta'aleh t'filati k'reiach ha-ketoret mei'al
 ha-mizbei'ach*

Translation:

May it be your will *El Kano Tov* ["Good God of Vengeance"] to humble and subdue [....name of the recipient....] the enemy, and also show your wonders as you once swayed and humiliated the enemies of Moses, our Teacher, peace be upon him, when he prayed this service in front of you, and let my prayer ascend like the aroma of incense from the altar.

As indicated, in the primary texts of *Practical Kabbalah* there are several techniques pertaining to the invocation of "Divine Justice," but this one is particularly good and effective. This being said, I believe the very best of "Divine Justice" which might be brought onto all of us living in this crazy mixed-up, yet so very beautiful world, is Perfect Peace Profound. Thus I would like to conclude this tome with the wonderful invocation for peace which is attributed to the great Rabbi Nachman of Bratzlav.¹¹⁴ It reads:

אדון השלום מלך שהשלום שלו עושה שלום ובורא
את הכל
יהי רצון מלפניך שתבטל מלחמות ושפיכות דמים
מן העולם ותמשיך שלום גדול ונפלא בעולם ולא
ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה
עזרנו והושיענו כולנו שניזכה תמיד לאחוז במידת
השלום ויהיה שלום גדול באמת בין כל אדם לחברו
ובין איש לאשתו ולא יהיה שום מחלוקת אפילו בלב
בין כל בני אדם
ויהיה כל אדם אוהב שלום ורודף שלום תמיד באמת
ובלב שלם ולא נחזיק במחלוקת כלל לעולם ואפילו
נגד החולקים עלינו
ולא נבייש שום אדם בעולם מקטן ועד גדול ונזכה
לקיים באמת מצוות ואהבת לרעך כמוך בכל לב
וגוף ונפש וממון
ויקיים בנו מקרא שכתוב ונתתי שלום בארץ ושכבתם
ואין מחריד והשבתי חיה רעה מן הארץ וחרב לא

Blessed and exalted is the Name which is majestic in valour, for He is One, being unified in the balanced unity. He is primordial, without any beginning, and He is the beginning of all that can be scrutinized, stemming from inscrutability. He is the start of all boundaries and He is without boundary. He is able to exist by Himself. He is One, for He precedes all created beings and all the primal entities, which were emanated from His power. There is no primordial being without a beginning, except for Him, may He be blessed. All the powers that are extant are equivalent in His Unity, in one equality. He ascends and is hidden in the secrets of the actions and activities undertaken by the hidden power. He is united like a flame that is united with its colours.

These actions which are revealed by His very power are ten in number.....They are the Celestial Orchard, the treasurehouse of holiness, indicating the quality of the existence of the One, for everything stemmed from His Unity. He is united as one, and everything is perfected as one, and everything is one intelligence, and every creature is as one, and every utterance is as one, and each name is as one, and each law is as one, and each place is as one. And the basis of everything is one will that is the Marvellous Light, for which He placed one path to be equal amongst us, for the sake of each individual thing. If one thing shall change from the other, everything will go to one place, which is the place of the balanced unity.

— *Sefer ha-Iyun*

(*Book of Contemplation*, translated by Mark Verman in *The Books of Contemplation*, State University of New York Press, Albany 1992)

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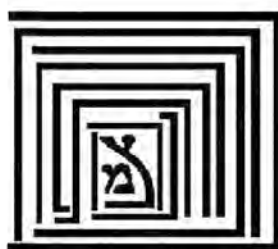


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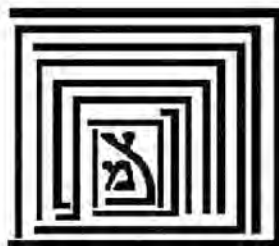


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